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LEO BAECK INSTITUTE

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. Henry H. Bauer Collection

2000-2003

Archives

THE AUSTRIAN HERITAGE COLLECTION AT THE LEO BAECK INSTITUTE

AUSTRIAN-JEWISH IMMIGRANTS IN THE USA

25

LEO BAECK INSTITUTE: 15 WEST 16TH STREET, 4TH FLOOR, NEW YORK, NY 10011, TEL (212) 744 - 6400

Name: HENRY HERMANN BAUER
 First Name Middle Name Last Name

Occupation in US: PROFESSOR

Date of Birth: 1931 Place of Birth: VIENNA AUSTRIA
 Month Day Year City Country

Prewar Address: WALLRISGASSE XI VIENNA AUSTRIA
 Street (District, if in Vienna) City Country

Prewar Name: ✓ Maiden Name: ✓

1. Education/Occupation(s) (please if possible, indicate institutions and year when entered/left)

1½ years school VIENNA. Elementary school, PICTON, AUSTRALIA
 HIGH SCHOOL & UNIVERSITY: SYDNEY, AUSTRALIA
 1942-6 HIGH SCHOOL
 1947-51 UNIVERSITY B.Sc.
 1952 M.Sc.
 1953-56 P.D.

2. Were you affiliated with any kind of organization (Youth, Zionist, Political, etc.)?
 If so, did you have any specific function?

NO

3. Were you arrested and/or interned? (please indicate where and when)

NO

4. What was your route of emigration? (please indicate places and dates of stay)

ENGLAND ABOUT 6 WEEKS, 1938-1939
 AUSTRALIA 1939 - 1956, 1958-1965

5. May we contact you again with a more detailed follow-up questionnaire?

(please circle)

Yes / No

6. Do you have any documents, such as photographs, letters, diaries, all kinds of manuscripts, etc., that would be appropriate for the archives of the LBI?

Yes / No

If necessary please use additional sheets. Thank you!

2589

THE AUSTRIAN HERITAGE COLLECTION AT THE LEO BAECK INSTITUTE
AUSTRIAN-JEWISH IMMIGRANTS IN THE USA

LEO BAECK INSTITUTE: 15 WEST 16TH STREET, 4TH FLOOR, NEW YORK, NY 10011, TEL (212) 744 - 6400

We kindly ask you to answer the following questions in as much detail as possible, either in English or in German. If you need more space, please feel free to use additional sheets. If you don't know the answer to certain questions or don't want to answer for any reason, just go on to the next question.

NAME: HENRY HERMANN BAUER **DATE:** 12 March 2003

1. BEFORE MARCH 1938

1.1 Please describe your parental home.

(Did you live in an apartment or in a house? How many people lived there with you? Did you have servants? What language(s) were spoken in the household?)

3-storey house belonging to my paternal grandmother, Ida Bauer, who lived on one floor. Her husband had died 1930. On another floor lived my parents, Martin Josef Bauer and Anna Rafael Bauer, I (Heinrich Hermann Bauer, born 1931) and my sister Elisabeth Matilda Helen Bauer, born 1934. My grandmother had a lifelong servant/cook/maid, Marie (?Hofer?), who accepted ownership of the house and continued to care for my grandmother when we fled Austria, and returned ownership of the house to our family after the war. German was spoken.

I'm enclosing a booklet commemorating my parents, with "memoirs" written by them and a genealogy of our family.

1.2 Please tell us about your neighborhood (District in Vienna or area).

(What ethnic groups lived there? Religious life? Relationships between Jews and non-Jews? Relationships with neighbors?)

110 Wallrissgasse, Gersthof

I was seven when we left and don't know about circumstances and neighbor relations. My mother said that some neighbors complained to the Nazis that we were not the sort of Jews who deserved to be persecuted.

1.3 What religious tradition existed in your family?
(Did you keep kosher, go to synagogue, observe holidays, etc.?)

My father was christened Lutheran at birth; his father was open that he thought this the best thing for his children's future. My mother was baptized when she married my father.

1.4 Please, tell us about your friends and acquaintances ?
(Were they mostly Jewish or non-Jewish? Did you have any close non-Jewish friends?)

1.5 Were you affiliated with any political, social or religious organization?
(Youth Organizations, Zionist Organizations, Political Parties, other organizations)
If so, did you have any specific function?

1.6 Did you or your family encounter any anti-Semitism in Austria before March 1938?

(If so, please give details.)

1.7 What was your/ your family's reaction to Hitler's rise to power in Germany in 1933 and to Nazi activity in Austria in the early thirties? Did you/ they feel threatened by these events?

I recall only strong feelings of anxiety on the part of my parents in the days before the Anschluss

2. FROM MARCH 1938 TO EMIGRATION - FROM EUROPE TO AMERICA

2.1 How was your time spent during and after the "Anschluss"?

What was the impact of the "Anschluss" on you personally?

(Were you expelled from school/university? Did you or somebody in your family lose your/ their jobs? Were your apartments/houses looted? Were you (or members of your family) persecuted? Were you/ they forced to scrub the streets?)

I was expelled from school in the middle of 2nd grade. I recall being shocked, and dismayed at being cut off from social activities. My father lost his job, and was interned for a week. My mother was taken to scrub the streets, and her hands showed signs of the acid or alkali for the rest of her life. I recall that my sister and I were being bathed when the Brownshirts came to take her away, and that Marie was openly angry with them.

2.2 How did non-Jewish friends, colleagues, schoolmates, neighbors, etc. behave toward you and your family?

- 2.3 Could you please describe your recollections of November 9th, 1938, the so-called „Reichs-Kristallnacht“ (in case you still were in Austria at that time)**

- 2.4 Were you or any members of your family arrested? Sent to a camp?**
(If so, please give details.)

My father was interned for a week.

A cousin, Lothar Mandl, was in Dachau for a year and lost the hearing in one ear from a beating.

- 2.5 Can you recall the process of obtaining papers necessary for emigration?**
(Did you try to obtain visas for other countries as well? Were you supported by any relief organization, by relatives or friends?)

Described in my parents' memoirs in the enclosed booklet, and the addendum, "Significance of Friday, January 13, 1939", p. 34

2.6 What happened to your (or your family's) apartments, houses, businesses and other property?

see 1.1 above

2.7 When did you leave Austria? (Please indicate exact date, if possible)

14 January 1939

2.8 If you did not emigrate directly to the U.S, where did you go first?
(How long did you stay there? Can you give a brief description of your experiences?
Was there an immediate reason - apart from the general threat - for your emigration?)

We had obtained an entry permit to Australia. I had all my education there. Then 1956-58, postdoctoral study at University of Michigan. Married an American. Back to Australia, 1958-65. Emigrated to US, 1965; became US citizen, 1969.

Anschluss was the sole reason for leaving Austria.

My sister lived in various countries and settled in the US before I did. Our parents joined us here in 1980.

3. THE UNITED STATES

3.1 When did you arrive in the U.S.? (Please indicate exact date, if possible)

August 1965

3.2 Did members of your family emigrate to countries other than the U.S.?
(If so, where? Where do they live today? Are you still in contact with them?)

Mother's aunt and one uncle of mine to Finland. My aunt to England. My other uncle to India. Both my uncles and my aunt eventually came to the US. My aunt was in a Bruderhof community. One uncle (now 92) is now in San Francisco, the other (now 95) in Los Angeles. We are in touch occasionally.

3.3 Did you serve in the U.S. Armed Forces or in any other allied army?
(If so, when did you join? What division? What was your area of operation?
When were you discharged?)

I was not of military age. My father was in the Australian Army, initially in the Alien Employment Corps.

3.4 Please list places and dates of residence in the U.S.
(City, State; in bigger cities, neighborhood)

Ann Arbor, MI: August 1956--August 1958; August 1965--July 1966
Lexington, KY: July 1966--June 1978
Blacksburg, VA: July 1978--to date

3.5 Please describe your occupational situation after your arrival in the U.S.

Academic:

1965-66 University of Michigan: Visiting Scientist, Department of Chemistry
1966-78 University of Kentucky: Professor (Associate Professor, 1966-69), Department of Chemistry
1978-86 Dean, College of Arts & Sciences, Virginia Polytechnic Institute & State University, Blacksburg
1978-99 Professor of Chemistry & Science Studies, Virginia Polytechnic Institute & State University

3.6 Did you belong to any emigrant/immigrant-related organization or cultural association? (e.g. Austrian American Federation, Austrian Forum, etc.? If so, since when?)

3.7 Do you still speak German in the USA? If so, with whom and when? How often?

I speak German very rarely. I read it also rarely now. I still understand it fairly well.

3.8 Would you call yourself religious? To what degree? What is your affiliation? Did it change?

(Do you keep kosher, go to synagogue, observe the holidays,...?)

I have no religious beliefs or affiliations. I consider myself ethnically and historically Jewish. The identification results from Nazi persecution; without that, we would have faded into assimilation.

3.9 Were your friends and acquaintances mostly German-speaking or non-German-speaking? Mainly Jewish or not?

3.10 Of what country (countries) are you a citizen? When was each citizenship granted?

Austrian, 16 November 1931 (birth)---Anschluss
Australian, 1946-1969
US, 1969--to date

- 3.11 Have you ever visited Austria after the war? If so, how often?**
(What did you do there? Can you recall some of your impressions during these visits?
Have you ever thought of going back permanently?)

For two weeks in 1958, on the way from USA to Australia, visiting my sister who was then living and working in Vienna.

4. PARTICIPATION IN OTHER ORAL HISTORY PROJECTS

- 4.1 Have you ever been interviewed by any other organization?**
(If yes, please indicate when and by which organization?)

- 4.2 Have you ever been mentioned in any historical works?**
(Holocaust-related literature, Documentary films, Exhibitions etc.)

5. FAMILY MEMBERS

5.1 Spouse (Name, Maiden Name, Place/date of birth [if deceased, place/date of death], Occupation[s])

- 1) Myra Lee Levin, born Chicago, 1936; social worker/psychologist. Married 1958, divorced 1985
- 2) Barbara Allen Bush, born Dallas, 5 October 1936; secretary

5.2 Mother (Name, Maiden Name, Place/date of birth [if deceased, place/date of death], Occupation[s])

Anna Rafael, born Vienna, 25 August 1906, died Blacksburg, VA, 13 July 1991; teacher in Austria before marriage. In Australia, sewing and hand-craft piece-work, first at home and later in a factory

5.3 Father (Name, Place/date of birth [if deceased, place/date of death], Occupation[s])

Martin Josef Bauer, born Vienna, 22 October 1904, died Blacksburg VA, 11 July 1996
Sales clerk in Austria (had studied agriculture). Farm-hand in Australia, 1939-1942; Australian Army, 1942-46; Jeweler's clerk, one or two years, then Australian civil service. Studied accounting, worked full and later part-time as accountant after retiring from civil service.

5.4 Siblings (Name, Maiden Name, Place/date of birth [if deceased, place/date of death], Occupation[s])

Elizabeth Mathilde Helene Bauer, born Vienna, 1934; psychotherapist; c

5.5 Children (Name, Maiden Name, Address [City, State, Country], Place/date of birth [if deceased, place/date of death], Occupation[s])

Helen Suzanne Codron (born Helen Suzanne Bauer, Sydney, Australia, ...), teacher, now homemaker

Judith Ann Nachlas (born Judith Ann Bauer, Ann Arbor, MI, 29 January 1966), teacher, now homemaker

5.6 Grandparents (Name, Maiden Name, Place/date of birth, place/date of death, Occupation[s])

Maternal grandparents:

Hermann Rafael, born 1866, Austerlitz, died 1920, Vienna

Mathilde Reiss, born 1873, Petersdorf, died 1921, Vienna

Paternal grandparents:

Heinrich Bauer, born 1860; died 24 April 1930, Vienna; director, Ignis Zuendhoelzer Verkaufsgesellschaft

(Match Marketing company)

Ida Helene Mandl, born 1872, Prossnitz (or Prerau? Prerov?), died 10 August 1939, Vienna

The Austrian Heritage Collection is always looking for people to interview.

If you know any Austrian-Jewish immigrants in the US who might be interested in participating in this project, please either ask them to contact us or write their addresses below.

Frank Bauer

Thank you very much for participating in this project.

HENRY H. BAUER

Born 16 November 1931 in Vienna (Austria)
Resident of Australia 1939-56 & 1958-65; Australian citizen 1945-69
Resident of U.S.A. 1956-58 & 1965-date; U.S. citizen since 1969
Married. Children: Helen Suzanne Codron, Judith Ann Bauer

EDUCATION

The Sydney Boys' High School (graduated Dux, 1947)
Degrees from The University of Sydney (all in chemistry):
B.Sc. (1st class honours) 1952; M.Sc. 1953; Ph.D. 1956
Postdoctoral at the University of Michigan, 1958-58

INSTITUTIONAL AFFILIATIONS

1978-99 **Virginia Polytechnic Institute & State University**: Professor of Chemistry & Science Studies;
1978-86, Dean, College of Arts & Sciences
1966-78 **University of Kentucky**: Professor (Associate Professor, 1966-69), Department of Chemistry
Summer 1974, **Rikagaku Kenkyusho (Tokyo)**: Visiting Professor,
Japan Society for the Promotion of Science
1972-73, **The University of Southampton**: Visiting Professor, Department of Chemistry
1965-66 **University of Michigan**: Visiting Scientist, Department of Chemistry
1958-65 **The University of Sydney**: Lecturer to Senior Lecturer, Department of Agricultural Chemistry

CURRENT PROFESSIONAL ACTIVITIES

Editor-in-Chief, *Journal of Scientific Exploration*, 2000-
Center for Scientific Anomalies Research (consultant); International Society of Cryptozoology (charter member);
National Association of Scholars; Society for Scientific Exploration (founding member, councilor [1994-96, 98-]);
Virginia Association of Scholars (editor, *Virginia Scholar*, 1993-99; president, South-West Virginia chapter)

HONORS & AWARDS

Sydney S. Negus Memorial Lecturer, Virginia Academy of Science, 1984; Honored Companion, Loch Ness
Explorers, 1978; Visiting Professor, Japan Society for the Promotion of Science, 1974; University of Kentucky
Research Foundation Award, 1974; Australia-America Foundation travel grant, 1965; Fulbright post-doctoral travel
grant, 1956; [*Australia, University of Sydney*]: C.S.I.R.O. fellowship, 1952-54; Frank Dixon Scholarship in Chemistry
(1951), Commonwealth Scholarship (1951), University Bursary and Exhibition (1948-50)

Listings:

Contemporary Authors, vol. 149; Who's Who in America, 53rd ed., 1999 (since 41st ed. 1980); American Men &
Women of Science, 1995 (since 1971); Who's Who in the South & Southwest, 23rd ed., 1993 (also 14th, 15th, 22nd)

Web postings:

Ethics in science: <http://www.chem.vt.edu/ethics/hbauer/hbauer-toc.html>
Students who don't study: <http://www.bus.lsu.edu/accounting/faculty/crumbley/study.htm>
Virginia Scholar <http://fbbox.vt.edu:10021/faculty/aaup/index4.html>

BOOKS

(reviews of these books are listed at the end of this vita)

FATAL ATTRACTIONS: THE TROUBLES WITH SCIENCE

New York: Paraview Press 2001

SCIENCE OR PSEUDOSCIENCE: MAGNETIC HEALING, PSYCHIC PHENOMENA, AND OTHER HETERODOXIES

Urbana & Chicago: University of Illinois Press 2001

SCIENTIFIC LITERACY AND THE MYTH OF THE SCIENTIFIC METHOD

Urbana & Chicago: University of Illinois Press 1992, ix + 180 pp.

2nd printing 1992

In Cassette Book format, RC 35437, narrated by K. D. Henry, 1992

Paperback edition, 1994

TO RISE ABOVE PRINCIPLE: THE MEMOIRS OF AN UNRECONSTRUCTED DEAN

Urbana & Chicago: University of Illinois Press 1988, xviii + 180 pp. (under the pen-name 'Josef Martin')

THE ENIGMA OF LOCH NESS: MAKING SENSE OF A MYSTERY

Urbana & Chicago: University of Illinois Press 1986, xii + 243 pp.

2nd printing 1987

Paperback edition (with revisions), 1988.

In Cassette Book format, RC 25592, narrated by Richard Dorf, 1988

U.K. edition, Stirling (Scotland): Johnston & Bacon 1991, xv + 189 pp.

BEYOND VELIKOVSKY: THE HISTORY OF A PUBLIC CONTROVERSY

Urbana & Chicago: University of Illinois Press 1984, xiii + 354 pp.

Paperback edition, 1999.

INSTRUMENTAL ANALYSIS by Henry H. Bauer, Gary D. Christian & James E. O'Reilly (eds.)

Boston etc.: Allyn & Bacon 1978, ix + 832 pp.

Italian edition (ANALISI STRUMENTALE), Padua: Piccin Nuova Libreria 1985, xii + 820 pp.

ELECTRODICS—MODERN IDEAS CONCERNING ELECTRODE REACTIONS

Stuttgart: Georg Thieme 1972, ix + 131 pp.

Japanese translation by Reita Tamamushi & Gen P. Sato, Tokyo Kagaku Dozin 1976, ix + 192 pp.

ALTERNATING CURRENT POLAROGRAPHY AND TENSAMMETRY by B. Breyer & H. H. Bauer

(vol. 13 of *Chemical Analysis*, edited by P. J. Elving & M. Kolthoff)

New York & London: Interscience 1963, xix + 288 pp.

ARTICLES & COMMENTS

of an academic sort, on topics in which I am presently interested.

(I also published about 100 research articles, reviews

and other pieces on electrochemistry, all before 1980)

'Pathological Science'; is not Scientific Misconduct (nor is it pathological), *HYLE (International Journal for Philosophy of Chemistry)*, ISSN 1433-5158, 8 (#1, April 2002) 5-20; available on-line at <http://www.hyle.org/journal/issues/8-1/index.html>

Linguistics (a letter about hyphens and copyediting), *American Scholar*, 70 (#2) Spring 2001, 157-58

Higher Education: What's Wrong, *Clarion*, January/February 2000, 30-36

Students Who Refuse to Study, *Clarion*, September/October 1999, 12-23

Students Who Don't Study, *Inside Laboratory Management*, 1 (#3, April 1997) 27-29

A Consumer's Guide to Science Punditry: Chapter 2, (pp.22-34) in *Science Today: Problem or Crisis?* (ed. Ralph Levinson & Jeff Thomas, London & New York: Routledge, 1997)

The Anti-Science Phenomenon in Science & Technology Studies, *Science Studies*, 9 #1 (1996) 34-49;

Antisience in Current Science and Technology Studies, chapter 2 (pp.41-61) in Ullica Segerstråle (ed.),

Beyond the Science Wars, Albany: State University of New York Press, 2000

Cryptozoology, pp.199-214 in *Encyclopedia of the Paranormal* (ed. Gordon Stein, Amherst (NY): Prometheus Books, 1996)

Velikovsky, pp.781-88 in *Encyclopedia of the Paranormal* (ed. Gordon Stein, Amherst (NY): Prometheus Books, 1996)

Velikovsky's Place in the History of Science, *Skeptic* (Altadena CA), 3 #4 (1995) 52-56;

Two Kinds of Knowledge: Maps and Stories, *Journal of Scientific Exploration*, 9 (1995) 257-75

"Culture Wars" (critique of book review of *Higher Superstition* by Gross & Levitt), *Science*, 265 (12 August 1994) 854

- Comments on Suitbert Ertel, "Puzzling Eminence Effects Might Make Good Sense", *Journal of Scientific Exploration*, 7 (#4, 1993) 447-48
- Diversity and Identity, Keynote Address, *Proceedings of the 49th Annual Meeting of the American Conference of Academic Deans*, 1993, 27-35
- Affirmative Action at Virginia Tech: The Tail That Wagged the Dog, *Academic Questions*, 6 (#1, Winter 1992-93) 72-84
- The Trivialization of Sexual Harassment: Lessons from the Mandelstamm Case, *Academic Questions*, 5 (#2, Spring 1992) 55-66; follow-up letters from Abigail L. Rosenthal and Laura Bianchi, and response, in *Academic Questions*, 5 (#4, Fall 1992) 5-6; Abigail L. Rosenthal, "More on Mandelstamm" 6 (#2, Spring 1993) 9; Barry R. Gross, "In defense of a friend", p. 6
- Problems in the Scientific Study of Anomalous Experiences, ch.1 (pp. 5-10) in Rima E. Laibow, Robert N. Solod, & John P. Wilson (eds.), *Anomalous Experiences & Trauma: Current Theoretical, Research and Clinical Perspectives*, Dobbs Ferry (NY): Center for Treatment & Research of Experienced Anomalous Trauma, 1992
- American Epigraphy: Similarities with Other Anomalous Claims, pp. 70-72 in James P. Whittall, Jr. (ed.), *American Epigraphy at the Crossroads*, Rowley (MA): Early Sites Research Society, 1991 (E.S.R.S. Epigraphy Series no.2)
- Physical Interpretation of Very Small Concentrations, *Journal of Scientific Exploration*, 4 (1990) 49-53
- A Dialectical Discussion on the Nature of Disciplines and Disciplinary, *Social Epistemology*, 4 (1990) 215-227
- The Velikovsky Affair: Science and Scientism in Contemporary Society, ch.7 (pp.62-70) in S. Fred Singer (ed.), *The Universe and its Origins*, New York: Paragon House 1990
- Barriers against Interdisciplinarity: Implications for Studies of Science, Technology, and Society (STS), *Science, Technology, & Human Values*, 15 (1990) 105-119
- Encouraging Students in Large Classes to Ask Questions: Some Promising Results from Classes in Chemistry and Sociology, *Teaching Sociology*, 17 (1989) 337-340 [with William E. Snizek]
- Arguments over Anomalies II: Polemics, *Journal of Scientific Exploration*, 3 (1989) 1-14
- Public Perception of the Loch Ness Monster, *Scottish Naturalist*, 1988, 69-93
- The Velikovsky Affair, *La Recherche*, #205 (December 1988) 1448-1455. English-language version reprinted in *AEON*, II #6 (May 1992) 75-84
- Loch Ness Odyssey, *Snowy Egret*, 51 (#2, Autumn 1988) 8-15
- Commonalities in Arguments over Anomalies, *Journal of Scientific Exploration*, 2 (1988) 1-11
- What do we Mean by 'Scientific'?, *Journal of Scientific Exploration*, 1 (1987) 119-127
- Society and Scientific Anomalies: Common Knowledge About the Loch Ness Monster, *Journal of Scientific Exploration*, 1 (1987) 51-74
- Distributions of Belief on Controversial Matters, *Zetetic Scholar*, #12/13 (August 1987) 99-102
- The Literature of Fringe Science, *Skeptical Inquirer*, 11 (#2, Winter 1986-87) 205-10
- Frontier Science and Textbook Science, *Science & Technology Studies*, 4 (#3/4, 1986) 33-34
- Velikovsky and Social Studies of Science, *4S Review*, 2 (#4, Winter 1984) 2-8
- The Loch Ness Monster: A Guide to the Literature—Supplement I, *Zetetic Scholar*, #10 (December 1982) 28
- Velikovsky and the Loch Ness Monster: Attempts at Demarcation in Two Controversies, *Working Papers of the Center for the Study of Science in Society (VPI&SU)*, 2 #1 (April 1983); Rachel Laudan, ed.) 87-105
- The Loch Ness Monster: Public Perception and the Evidence, *Cryptozoology*, 1 (1982) 40-45
- The Loch Ness Monster: A Guide to the Literature, *Zetetic Scholar*, #7 (December 1980) 30-42
- The Velikovsky Affair: Passions and Purposes—A perspective, *Skeptical Inquirer*, V (#1, Fall 1980) 28-31; reprinted (pp.409-412) in K. Frazier (ed.), *Paranormal Borderlands of Science* (Buffalo: Prometheus 1981)
- A Guide to Successful University Administration, *Vestes* (The Australian Universities' Review), 12 (1969) 19-29

MORE EPHEMERAL ITEMS

for a general audience

- Einstein Issue praise (letter), *Infinite Energy*, 7 (2001), issue 40, p. 4.
- Big-time football does not further the goals of higher education, *Roanoke Times*, 13 January 2000, A17
- Faculty members should have a say (letter), *Roanoke Times*, 10 May 1998, p.HORIZON 2
- Investigators and Debunkers, *Zetetic Scholar*, forthcoming
- In Response (to Paul A. Trout, "What the numbers mean"), *Change*, September/October 1997, p.26
- The research university of the future (guest editorial), *Research—Virginia Tech*, Winter 1997
- Velikovsky's place clarified, *The Skeptic*, 4 #2 (1993) 27-8 (response to "Velikovsky a catastrophe" by James Randi, "Velikovsky no benefit" by David Morrison, 4 #1, 20-21)
- Torgersen made the right decision (letter), *Roanoke Times* 11 December 1995
- Students' bad attitudes (letter), *Chemical & Engineering News* 7 August 1995, 5
- About Project ENABLE (letter), *Spectrum* (VPI&SU) 2 March 1995, 3
- Ethical research, *Chemical & Engineering News*, 9 January 1995, 2-3
- "Culture Wars" (letter), *Science*, 12 August 1994, 265: 853-54
- Antagonism toward science, *IUF*, May-June 1994, 18

PC: Threat to Science? (letter), *Academic Questions* 6 (#4, Fall 1993) 5-6; comments from Harry Rubin and David G. Stork, with response, "Political distortions of science", (7 #2, Spring 1994) 7-11; Paul R. Gross & Norman Levitt, "The natural sciences: Trouble ahead? Yes", pp. 13-29

Bringing home the bacon for Tech, *Roanoke Times & World-News*, 20 August 1993, A10

By any other name (letter), *The Scientist*, 16 March 1992, 12

Orwell's 'Animal Farm' plagiarized (letter), *Roanoke Times & World-News*, 31 January 1992, A8

Visigoths in tweed (letter), *Crisis*, November 1991, 12

Nomadic scientists, *The Scientist*, 14 October 1991, 12

The National Association of Scholars, *Spectrum (VPI&SU)*, 2 May 1991, 3

Elusive pursuits (letter), *International UFO Reporter*, May/June 1991, 20

Extraterrestrial UFOs: a respectable idea? (comment), *Journal of UFO Studies*, n.s.2 (1990) 177-78

When will we find the Loch Ness Monster?, *Leaders*, 13 (no.4), October-December 1990, 38-9

Lyric inadequate, *Collegiate Times (VPI&SU)*, 5 October 1990

"To Rise Above Principle": what Josef Martin didn't say, *Spectrum (VPI&SU)*, 27 September & 4 October 1990 (both p.3)

Different cultures (letter), *The Scientist*, 2 October 1989, 13

Pay raises not enough to do the job at Tech (letter), *Roanoke Times & World-News*, 16 September 1989, A11

Draining brains (letter), *The Scientist*, 20 February 1989, 12

UFOs (letter), *Stanford Magazine*, Winter 1988, 24

About Tim Dinsdale (letter), *ISC Newsletter*, 7 (#3, Autumn 1988) 10-11

Operation Deepscan, *Nessletter* (ISSN 0264-7001), #84, October 1987

Report on Cryptozoology, *The Explorer*, 4 (#1, October 1987)

Sublimation not melting (letter), *ISC Newsletter*, 6 (#3, Autumn 1987) 11

Fraud in science (letter), *Chemical & Engineering News*, 13 July 1987, 34-36

Reflections on the College of Arts & Sciences, *Spectrum (VPI&SU)*, 7 August 1986; *Biotic News & Biodegradable*

Views (Alumni Newsletter of the Biology Department), 4 (#1, Spring 1986)

Kinds of scientific illiteracy, *Roanoke Times & World-News*, 16 June 1986

Different approaches? (letter), *Skeptical Inquirer*, X (Winter 1985-86) 186-187

Arts & Sciences at Virginia Tech, *Foundation Forum* (German Club Alumni Newsletter), #3 (December 1985)

Do we know what we mean by higher education?, *Spectrum (VPI&SU)*, 17 October 1985; College should make students more human, *Arlington (VA) Journal and Fairfax (VA) Journal*, 22 October 1985; First, let's be clear about what higher education means, *Roanoke Times & World-News*, 25 October 1985

Concerning the Nessie flipper photo controversy (letter), *ISC Newsletter*, 4 (#2, Summer 1985) 9

Cryptozoology, *The Explorer*, 2 (#1, January 1985) 5

About Loch Ness (letter), *Skeptical Inquirer*, IX (#1, Fall 1984) 91-92

Comment on Martin Gardner's 'day-and-night' (letter), *Isaac Asimov's Science Fiction Magazine*, July 1984, 13

Reappraisal of Mars correlation (letter), *Skeptical Inquirer*, VIII (#1, Fall 1983) 88-89

Don't measure up? (letter), *Skeptical Inquirer*, VII (#3, Spring 1983) 89-90

About the Walla-Walla casts (letter), *ISC Newsletter*, 2 (#1, Spring 1983) 11

Comments to Ron Westrum's 'Crypto-Science and Social Intelligence about Anomalies', *Zetetic Scholar*, #10 (December 1982) 109-111

Getting published and getting tenure, in *The Challenge of Change: Critical Choices for Scholarly Publishing*, Society for Scholarly Publishing 1982, 62-63

The state of the humanities, *Spectrum (VPI&SU)*, 9 July 1981

The Velikovsky Affair (letter), *Skeptical Inquirer*, V (#3, Spring 1981) 74-75

On affirmative action (letter), *Spectrum (VPI&SU)*, 2 April 1981

Attitudes toward paranormal claims (letter), *Skeptical Inquirer*, V (#2, Winter 1980-81) 70-71

"May the love of learning rule mankind", *Spectrum (VPI&SU)*, 25 January 1979

The Humanities Program, *Humanities* (Center for Programs in the Humanities, VPI&SU), 1 (#1, September 1978)

An open letter to Tom Glatzmayer, *Uniview* (Unitarian Universalist Church, Lexington KY), 18 February 1976

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Some thoughts about Big Science, NSF Workshop on Expanding the Information and Data Management Research and Education Community, Hotel Roanoke (VA), 2 October 2000
Research ethics: why the fuss?, Holland Laboratory (American Red Cross), Rockville MD, 8 May 1998
Science, Social Science, Pseudo-Science.... What's the Difference?, Annual Awards Banquet, ACS Northeast Tennessee Section, Kingsport TN, 27 April 1998
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The new generations: students who don't study, AOACI Symposium on "The Technological Society at Risk", 10 September 1996 (Orlando FL); <http://www.bus.isu.edu/accounting/faculty/crumbley/sfrtas.htm>, "Students who don't study"
The myth of the scientific method, 3rd Annual Josephine L. Hopkins Foundation Workshop for Science Journalists, Cornell University, 26 June 1996
Real science isn't news, Woods Hole Summer Science Writers' Seminar, 13 June 1996
Science is as science does, Funsten Science Lecture Series (Science Museum of Virginia, Richmond), 21 April 1996
The fault lies in their stars, and not in them – when distinguished scientists lapse into pseudo-science, Center for the Study of Science in Society, VPI&SU, 8 February 1996
The anti-science phenomenon in STS (invited panel contribution, Society for Social Studies of Science, Charlottesville [VA], October 1995
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The goals of scientific literacy, plenary lecture, International Conference on Education for Scientific Literacy, Science Museum (Kensington, London), November 1994
What should science studies be? Some questions, some answers, some provocations, Center for the Study of Science in Society, VPI&SU, 1 September 1994
Must scientists really be taught in ethics?, Center for the Study of Science in Society, VPI&SU, 23 September 1993
Cold fusion: pathological science?, Monash University (Australia), 28th May 1993; Unit for the History & Philosophy of Science, University of Sydney (Australia), 17th May 1993
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Politically correct education, Deans' Round-Table, Monash University (Australia), 24th May 1993; Chemistry Department, University of Sydney (Australia), 19th May 1993
The myth of the scientific method, Centre for Human Aspects of Science & Technology, University of Sydney (Australia), 20th May 1993
Indirect costs and the culture of greed, Center for the Study of Science in Society, VPI&SU, 18 February 1993
The scientist's view of science, guest lecture, STS 5101, VPI&SU, Fall 1992
Against "political correctness", Committee on Social Justice and Diversity, VPI&SU, November 1991
Education or indoctrination?, WorldWatch Seminar, VPI&SU, October 1991
The wit of Erwin Chargaff, Center for the Study of Science in Society, VPI&SU, September 1990
What makes science scientific?, Department of Physics, VPI&SU, January 1990
The whole truth about science, Center for the Study of Science in Society, VPI&SU, November 1989
Is there life after deaning?, Council of Colleges of Arts & Sciences, Boston MA, November 1989 (revealing identity of Josef Martin)
Anomalies and interdisciplinarity, 8th Annual Meeting, Society for Scientific Exploration, Boulder CO, June 1989
Are chemists scientists?, 21st Annual South-East Regional Meeting, American Chemical Society Student Affiliates, East Tennessee State University, Johnson City TN, April 1989; 20th Annual meeting, Chemistry Chairs of Southeastern Universities, VPI&SU, Blacksburg VA, April 1989
Arguments about pseudo-science, Sigma Xi (Virginia Commonwealth University chapter), Richmond VA, March 1986
Learning from the Velikovsky Affair, Colloquium, Conceptual Foundations of Science, University of Chicago, March 1986; 14th International Conference on the Unity of the Sciences, Houston TX, November 1985
Beyond Velikovsky-ESP, UFOs, and all that, Northeast Tennessee Section, American Chemical Society & Southern Appalachian chapter, Sigma Xi, Johnson City TN, December 1985
Controversies about fringe science, Graduate Colloquium in History & Philosophy of Science, Cornell University, March 1985
Science or pseudo-science? Loch Ness Monster, UFOs, ESP, etc.: is it reasonable to believe or to disbelieve?, Philosophy Club, VPI&SU, February 1985

Resistance by scientists to new discovery, Round-Table Discussion, Society for Social Studies of Science, Toronto, October 1980

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- of Cold Fusion Papers (a special double issue of *Accountability in Research: Policies and Quality Assurance*), vol. 8, nos. 1 & 2, 2000), *Journal of Scientific Exploration*
- of Charles H. Townes, *HOW THE LASER HAPPENED: ADVENTURES OF A SCIENTIST*, *Journal of Scientific Exploration*
- of John Evangelist Walsh, *UNRAVELING PILTDOWN: THE SCIENCE FRAUD OF THE CENTURY AND ITS SOLUTION*, *Journal of Scientific Exploration*, in press
- of David Horrobin, *THE MADNESS OF ADAM AND EVE: HOW SCHIZOPHRENIA SHAPED HUMANITY*, *Journal of Scientific Exploration*, 15 #4 (2001) 571-73
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- of John M. Braxton & Alan E. Bayer, *FACULTY MISCONDUCT IN COLLEGE TEACHING*, *Academic Questions*, 14 (#3, Summer) 95-99
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- of Charles G. Beaudette, *EXCESS HEAT: WHY COLD FUSION RESEARCH PREVAILED*, and supplementary video, *COLD FUSION: FIRE FROM WATER*, *Journal of Scientific Exploration*, 15 (2001) 147-53
- of Kary Mullis, *DANCING NAKED IN THE MIND FIELD*, *Journal of Scientific Exploration*, 14 (2000) 654-57
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- of Carl Sagan, *THE DEMON-HAUNTED WORLD: SCIENCE AS A CANDLE IN THE DARK*, *Journal of Scientific Exploration*, 11 (1997) 563-66
- of Charles Officer & Jake Page, *THE GREAT DINOSAUR EXTINCTION CONTROVERSY*, *Journal of Scientific Exploration*, 11 (1997) 557-59
- of Frank J. Sulloway, *BORN TO REBEL: BIRTH ORDER, FAMILY DYNAMICS, AND CREATIVE LIVES*, *Journal of Scientific Exploration*, 11 #3 (1997) 427-33
- of John Lauritsen & Ian Young (eds.), *THE AIDS CULT: ESSAYS ON THE GAY HEALTH CRISIS*, *Journal of Scientific Exploration*, 11 #3 (1997) 423-6
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- of Peter Sacks, *GENERATION X GOES TO COLLEGE: AN EYE-OPENING ACCOUNT OF TEACHING IN POSTMODERN AMERICA*, *Virginia Scholar* #10 (December 1996) 14-17; also *American Scholar* 66 (#3, Summer 1997) 467-70; also *Skeptical Inquirer* 21 (#4, July/August 1997) 50-51
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- of Michael Fumento, *THE MYTH OF HETEROSEXUAL AIDS*, *Journal of Scientific Exploration*, 10 #3 (1996) 430-42 & *Virginia Scholar* #7 (January 1996) 15-20, #8 (April 1996) 11-19
- of Robert S. Root-Bernstein, *RETHINKING AIDS: THE TRAGIC COST OF PREMATURE CONSENSUS*, *Journal of Scientific Exploration*, 10 #3 (1996) 430-42 & *Virginia Scholar* #7 (January 1996) 15-20, #8 (April 1996) 11-19
- of Bryan J. Ellison & Peter H. Duesberg, *WHY WE WILL NEVER WIN THE WAR ON AIDS*, *Inside Story Communications* 1994, *Journal of Scientific Exploration*, 10 #3 (1996) 430-42 & *Virginia Scholar* #7 (January 1996) 15-20, #8 (April 1996) 11-19

- of Mary Boyd Higgins (ed.), *BEYOND PSYCHOLOGY: LETTERS AND JOURNALS, 1934-1939*, BY WILHELM REICH, *Skeptical Inquirer*, September/October 1995, 43-45; comment from Paul Edwards, "Reich: One positive contribution", January/February 1996, p. 65
- of John Polkinghorne, *THE FAITH OF A PHYSICIST*, *Journal of Scientific Exploration*, 9 #3 (1995) 428-30
- of Michele Barone & Franco Selleri (eds.), *FRONTIERS OF FUNDAMENTAL PHYSICS*, *Journal of Scientific Exploration*, 9 #3 (1995) 427-8
- of Peter J. Markie, *A PROFESSOR'S DUTIES: ETHICAL ISSUES IN COLLEGE TEACHING*, *Virginia Scholar* #5, April 1995, 13-14
- of Howard Dickman (ed.), *THE IMPERILED ACADEMY*, *Virginia Scholar* #5, April 1995, 12-13
- of Stephen Carter, *THE CULTURE OF DISBELIEF: HOW AMERICAN LAW AND POLITICS TRIVIALIZE RELIGIOUS DEVOTION*, *Virginia Scholar* #5, April 1995, 10-11
- of Timothy Fuller (ed.), *THE VOICE OF LIBERAL LEARNING: MICHAEL OAKESHOTT ON EDUCATION*, *Virginia Scholar* #5, April 1995, 8-10
- of Gary Taubes, *BAD SCIENCE: THE SHORT LIFE AND WEIRD TIMES OF COLD FUSION*, *Journal of Scientific Exploration*, 9 (1995) 301-307
- of John Ziman, *PROMETHEUS BOUND: SCIENCE IN A DYNAMIC STEADY STATE*, *Journal of Scientific Exploration*, 9 (1995) 151-55
- of P. R. Gross & N. Levitt, *HIGHER SUPERSTITION: THE ACADEMIC LEFT AND ITS QUARRELS WITH SCIENCE*, *Journal of Scientific Exploration*, 8 (1994) 555-63
- of William R. Corliss, *SCIENCE FRONTIERS: SOME ANOMALIES AND CURIOSITIES OF NATURE*, *Journal of Scientific Exploration*, 8 (1994) 419-20
- of Gerald Holton, *SCIENCE AND ANTI-SCIENCE*, *American Journal of Physics*, 62 (#9, September 1994) 862-63
- of Gabrielle Simon Edgcomb, *FROM SWASTIKA TO JIM CROW*, *Virginia Scholar*, 2 (March 1994) 18
- of Jerome Clark, *UNEXPLAINED!*, *Journal of Scientific Exploration*, 8 (1994) 289-90
- of Paula Stephan & Sharon Levin, *STRIKING THE MOTHER LODGE IN SCIENCE*, *Journal of Scientific Exploration*, 8 (1994) 141-43
- of Grover Krantz, *BIG FOOT PRINTS*, *Journal of Scientific Exploration*, 8 (1994) 139-41
- of Robert N. Proctor, *VALUE-FREE SCIENCE? PURITY AND POWER IN MODERN KNOWLEDGE*, *Quarterly Review of Biology*, 68 (September 1993) 414
- of Michael Bradley, *MORE THAN A MYTH: THE SEARCH FOR THE MONSTER OF MUSKRAT LAKE*, *Cryptozoology*, 11 (1992) 115-16
- of John R. Huizenga, *COLD FUSION: THE SCIENTIFIC FIASCO OF THE CENTURY*, *Journal of Scientific Exploration*, 6 (1992) 395-400
- of Phillip E. Johnson, *DARWIN ON TRIAL*, in *Reviews of Creationist Books*, ed. Liz Rank Hughes (Berkeley CA: National Center for Science Education, 2nd ed., 1992) 73-78; reprinted from *Journal of Scientific Exploration*, 6 (1992) 181-88; follow-up letters from Phillip Johnson and Henry Bauer, *Journal of Scientific Exploration*, 6 (1992) 391-93
- of James P. Whitall, Jr. (ed.), *AMERICAN EPIGRAPHY AT THE CROSSROADS*, *Journal of Scientific Exploration*, 6 (1992) 186-90
- of Thomas Gilovich, *HOW WE KNOW WHAT ISN'T SO: THE FALLIBILITY OF HUMAN REASON IN EVERYDAY LIFE*, *Journal of Scientific Exploration*, 6 (1992) 190-94
- of Eugene F. Mallove, *FIRE FROM ICE: SEARCHING FOR THE TRUTH BEHIND THE COLD FUSION FUROR*, *Journal of Scientific Exploration*, 6 (1992) 81-84
- of Loren Coleman, *TOM SLICK AND THE SEARCH FOR THE YETI*, *Cryptozoology*, 10 (1991) 100-102
- of Lars Thomas, *MYSTISKE DYR-EN GUIDE TIL INFORMATION OM SOSLANGER, HAVUHYRER, AFSKYELIGE SNEMAEND OG ANDET GODT* (A bibliography of works about sea-serpents, lake monsters, abominable snowmen, and others), *Cryptozoology*, 10 (1991) 81-83
- of Frank Close, *TOO HOT TO HANDLE: THE RACE FOR COLD FUSION*, *Journal of Scientific Exploration*, 5 (1991) 267-70
- of Murray Sperber, *COLLEGE SPORTS, INC.: THE ATHLETIC DEPARTMENT VS. THE UNIVERSITY*, *Spectrum* (VPI&SU), 24 January 1991, 3
- of Ian McCausland, *THE RELATIVITY QUESTION*, *Journal of Scientific Exploration*, 3 (1989) 217-219
- of Charles J. Sykes, *PROFSCAM: PROFESSORS AND THE DEMISE OF HIGHER EDUCATION*, *Spectrum* (VPI&SU), 9 February 1989, 3
- of Robert Shapiro, *ORIGINS-A SKEPTIC'S GUIDE TO THE CREATION OF LIFE ON EARTH*, *Journal of Scientific Exploration*, 2 (1988) 87-89
- of H. Tristram Engelhardt, Jr., & Arthur L. Caplan (eds.), *SCIENTIFIC CONTROVERSIES: CASE STUDIES IN THE RESOLUTION AND CLOSURE OF DISPUTES IN SCIENCE AND TECHNOLOGY*, *Journal of the American Chemical Society*, 110 (1988) 2350-2351
- of Curtis D. MacDougall, *SUPERSTITION AND THE PRESS*, *Zetetic Scholar*, #12/13 (August 1987) 173-175

Mediating science and society: a review of Maurice Goldsmith, *THE SCIENCE CRITIC, Science and Public Policy*, 14 (#2, April 1987) 113-114
 of Joseph W. Zarzynski, *CHAMP-BEYOND THE LEGEND, Cryptozoology*, 5 (1986) 95-96; also in *Zetetic Scholar*, #12/13 (August 1987) 176-177
 of David J. Hufford, *THE TERROR THAT COMES IN THE NIGHT*; of Joseph W. Zarzynski, *CHAMP-BEYOND THE LEGEND*; of Ronald Binns, *THE LOCH NESS MYSTERY SOLVED*; of Stuart Campbell, *THE LOCH NESS MONSTER: THE EVIDENCE, The Explorer*, 3 (#2, October 1986)
 of Ronald Binns, *THE LOCH NESS MYSTERY SOLVED, Newsletter* (ISSN 0264-7001), #70, June 1985; (briefer) *Fortean Times*, #46 (Spring 1986) 68-70
 of Luciano Caglioti, *THE TWO FACES OF CHEMISTRY, Journal of the American Chemical Society*, 107 (1985) 3001
 Inside the Velikovsky Affair: a review of Alfred de Grazia, *COSMIC HERETICS, Skeptical Inquirer*, IX (#3, Spring 1985) 284-288 [commented on in volume X (Fall 1985) 92-93, by C. Leroy Eilenberger and Harry E. Mongold]
 Betrayers of the truth: a fraudulent and deceitful title from the journalists of science: a review of William Broad & Nicholas Wade, *BETRAYERS OF THE TRUTH: FRAUD AND DECEIT IN THE HALLS OF SCIENCE*, 4S *Review*, 1 (#3, Fall 1983) 17-23
 of Immanuel Velikovsky, *STARGAZERS AND GRAVEDIGGERS, Zetetic Scholar*, #11 (August 1983) 185-187
 of Patrick Grim (ed.), *PHILOSOPHY OF SCIENCE AND THE OCCULT*, 4S *Review*, 1 (#2, Summer 1983) 28-30
 of Tim Dinsdale, *LOCH NESS MONSTER, Zetetic Scholar*, #10 (December 1982) 160-161

TEACHING

Science & Technology Studies (at VPI&SU)

Graduate-level — "Science from the Scientist's Viewpoint"; "Ethical Research Practice"
 Contemporary Issues in Humanities, Science, & Technology (HST 4304: varying topics, e.g. "Science in the modern world"; "Fraud in science"; "Scientific literacy"; "Ethics and the scientific method")
 Humanities, Technology, and the Physical Sciences (HST 2354)
 Honors Colloquia: "Velikovsky: science or pseudo-science?" (1980);
 "Science or pseudo-science? Loch Ness monsters and the origin of life" (1990)

Chemistry (at Universities of Kentucky, Michigan, Southampton, Sydney, and at VPI&SU)

Introductory—for science majors and for non-science majors
 Upper-level—instrumental analysis and physical chemistry
 Graduate—electrochemistry

Student Theses & Dissertations supervised

(at University of Sydney, Agricultural Chemistry): Loo Wai Hung, B.Sc.Hons. 1962; D. C. S. Foo, M.Sc. 1965; D. Britz, Ph.D. 1968
 (at University of Kentucky, Chemistry): A. J. Gish, M.S. 1968; A. K. H. Shallal, Ph.D. 1969; T. W. Holt, Ph.D. 1971; F. M. Hawkrige, Ph.D. 1971; A. Kumar, M.S. 1972; L. S. Yeh, M.S. 1972; C. T. Chen, M.S. 1972; M. Langhorst, M.S. 1973; J. Ertandson, M.S. 1974; P. Cranley, M.S. 1974; W. Kautek, Fulbright Fellow, 1976; V. J. Schum, M.S. 1977

Textbooks written (details earlier under "BOOKS")

ELECTRODICS (1972; Japanese translation 1976); *INSTRUMENTAL ANALYSIS* (1978; Italian edition 1985); *SCIENTIFIC LITERACY AND THE MYTH OF THE SCIENTIFIC METHOD* (1992)

MISCELLANEOUS PROFESSIONAL SERVICE

Virginia Association of Scholars:

Newsletter Editor (*Virginia Scholar*), 1993–
Member, Board of Directors (1993–96)

Society for Scientific Exploration:

Book Review Editor (*Journal of Scientific Exploration*), 1992–97
Councilor, 1982–1991, 1994–96
Executive Committee, 1997–

National Institutes of Health: Member, Working Group on Science Education, 31 March 1995

Smithsonian Institution: Research Advisory Board, National Air & Space Museum, 1989–91

CHEMISTRY:

Reviewer, M.S. Program in Chemistry: East Tennessee State University, March 1989

Research support: Department of Defense, Thesis Project (1969-74: manager & principal investigator); Petroleum Research Fund (1968-71); National Science Foundation (1968-70); Water Resources Institute, University of Kentucky (1968-70); Research Corporation (1967); Australian Atomic Energy Commission (1962-65); Colonial Sugar Refining Co. (Australia) (1962-65)

Consultantships with Australian Atomic Energy Commission, Colonial Sugar Refining Co. (Australia), Ames Laboratories, Combustion Engineering, IBM

Organized international conference on "The Electrical Double-Layer", University of Kentucky, 1970

Served as Vice-President, Australian Polarographic Society; Chair, American Chemical Society Section (Lexington KY); Fellowships Committee, Electrochemical Society

Chaired sessions or presented papers at meetings of American Chemical Society, Australian Polarographic Society, Electrochemical Society, Gordon Conferences on Electrochemistry, International Society for Electrochemistry, Mid-West Analytical Chemists Conference

Participated in workshops on Chemo-Computers (NSF), Bioelectrochemistry (NSF), Operation Interface (ACS)

Seminars and colloquia outside the U.S.: Australia (to 1965, and in 1972), Czechoslovakia (1970), England (1970, 1972-73), Germany (1958, 1970), Japan (1956, 1974), Yugoslavia (1973)

UNIVERSITY OF KENTUCKY:

University Senate: University Appeals Board; University Committees on International Programs, Research Equipment, University Press, Promotion & Tenure (physical sciences & engineering), to review Departments of Chemical Engineering and Engineering Mechanics, to review Ph.D. in Communications

College (of Arts & Sciences) Curriculum Committee

Chemistry Department: Executive Committee, Search Committees, and Committees on Academic Matters, Communications, Computing, Finance, Graduate Admissions, Graduate Personnel, Graduate Program, Postdoctoral Program, Stockroom Computerization

VPI&SU:

Dean, College of Arts & Sciences (1978-86); University Council; U.C. Committee on Constitutional Amendment; Commission on Faculty Affairs; Building Committee; Search Committee for University Provost; College Personnel Committee; Search Committees for Directors and Associate and Assistant Deans

University Faculty Book Publishing Committee (chair), 1987-91

Center for the Study of Science in Society: Convenor, Thursday Luncheon Seminars, 1986-91

Science & Technology Studies Graduate Program: Graduate Program Committee, 1995-96

Chemistry Department: Seminar Committee (1986-87); Undergraduate Committee (1987-90); **History**

Department: Ad Hoc Promotion-& Tenure Advisory Committee, 1989

REVIEWS OF BOOKS BY HENRY BAUER

Reviews of **SCIENTIFIC LITERACY AND THE MYTH OF THE SCIENTIFIC METHOD**

Atlantis Rising, #9, 1996, 43-45, Joseph Ray, "The scars of scientific misconception – Two thoughtful new books illumine the potential pitfalls"; *Australian Library Review*, August 1993, John Weckert; *Book News* (Portland, OR), April 1, 1992; *Choice*, October 1992, 319, J. Maisenschein; *Chronicle of Higher Education*, 8 April 1992, B7, Quotable; *Exceptional Human Experience*, 13 (#1, June 1995) 113 (#06656), R.A.W. ("Scholarly Reviews"); *Higher Education Review*, 26 (#2, Spring 1994) 76-78, Paul Alper, Literacy, method and myth; *JAMA*, 269 #14 (14 April 1993) 1868-69, Fred R. Abrams; *Journal of Communication*, 44 #1, Winter 1994, 65-72, L. David Ritchie, Objectivity, doubt and the two cultures (3 other books included in review); *Journal of Scientific Exploration*, 6

(1992): 295-97, Ian Stevenson; *Library Quarterly*, 63 #1 (1993) 117-18, C. D. Hurt; *Metascience*, New Series, Issue Two, 1992, 31-34, Bruce V. Lewenstein, The perils of scientific literacy; *Nature*, 6 August 1992, 358:464, John V. Galloway, Madness to the method; *Newsweek*, 18 May 1992, FOCUS, 7, Sharon Begley, Airing out the laboratory; *International Ed.*, 25 May, 51; *Japanese Ed.*, 18 June, 49; *Probe*, II #1 (1 November 1992) 2-3, Seeing science in a fresh light may make it more fun; *Public Understanding of Science*, 2 (1993) 179-80, John Ziman; *Publishers Weekly*, 27 January 1992, 83; *Quadrant* (Australia), November 1993, 88, Sev Sternhell, How science really works; *Science*, 15 May 1992, 256:1034-36, David L. Goodstein, Rangings of the mind; *Science Books & Films*, October 1992, 1992, Marilyn Lisowski; *Science Teacher*, 60 #3 (March 1993) 86, Robert E. Yager, *Zeitschrift für Parapsychologie und Grenzgebiete der Psychologie*, 35 (#3/4 1993) 239-45

Reviews of TO RISE ABOVE PRINCIPLE

Academe, January-February 1989, 43-44, Jerome L. Rosenberg; *American Scholar*, 59 (#3, Summer 1990) 435-45, Eugen Weber, Reflections on the deaning trade; *Booklist*, 15 April 1988, 1375, PVI; *The Book Reader*, September-October 1988, 2; *Champaign-Urbana News-Gazette Weekend*, 10 June 1988, J. Philip Bloomer, Necessary, not important; *Chemical & Engineering News*, 1 January 1990, 56, K. M. Reese, Ex-dean reveals self as author of memoirs; *Chronicle of Higher Education*, 14 June 1989, A13, & 22 November 1989, A11; *Clarion*, October 1988, Joan Baum; *College & Research Libraries*, 50 (#2, March 1989) 261-263, Edward G. Holley, Deaning in Academe; *Higher Education*, 18 (1989) 361-62, Philip G. Altback; *Higher Education Review*, 26 (Summer 1994) 65-69, Paul Alper, Rising above principle; *Hollins Critic*, XXVII (no. 1, February 1990) 11, Bridget Puzon; *Journal of Higher Education*, 61 (#4, July/August 1990) 475-7, Joseph F. Kauffman; *Library Journal*, 1 May 1989, Annette R. Huggins; *Publishers Weekly*, 8 April 1988, 84; *Quadrant* (Australia), May 1989, 68-69, Sev Sternhell, The Dean's December; *Spectrum* (VPI&SU), 30 November 1989, 2, Sally Harris, Pseudonymous author Tech professor; *University Bookman*, XXXI (#2, 1991) 21-23, John S. Reist, Tact as tactic: Deaning amongst diversity; *Voice Literary Supplement*, May 1988, 30, A good read

Reviews of THE ENIGMA OF LOCH NESS

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Ellenberger, 10, Summer 1986, 380-81; also p.375, 'Some Recent Books'); *Social Psychology of Science Newsletter*, March 1985, 7; *Zetetic Scholar* 12/13 (August 1987) 179

ABOUT LOCH NESS
(scholarly & popular & radio & TV talks)

- 2001: Symposium, North Cross School, Roanoke VA (April 26)
Warm Hearth Retirement Community (February 10)
Christiansburg (VA) Elementary School (January 19)
- 2000: Coast-to-Coast (Mike Siegel-Art Bell Show), (12 December)
Christiansburg (VA) Elementary School (Spring)
YMCA (Cranwell International House, Blacksburg) (28 September)
- 1999: Christiansburg (VA) Elementary School
- 1998: Christiansburg (VA) Elementary School
- 1997: Christiansburg (VA) Elementary School (16 December)
Cave Springs Junior High (Roanoke, VA) (20 November)
- 1996: Christiansburg (VA) Elementary School (15 November)
- 1995: Christiansburg (VA) Elementary School (1 November)
Christiansburg (VA) Elementary School (10 April)
Graduate Seminar, Psychology (Prof. Presturde) , VPI&SU (27 March)
Study Abroad Program, VPI&SU (March 20)
- 1994: Symposium, North Cross School, Roanoke VA (April 29)
Study Abroad students, Virginia Tech (March 21)
Golden Key Honor Society, Virginia Tech (January 31)
- 1993: Christiansburg (VA) Elementary School (December 13)
Symposium, North Cross School, Roanoke VA (April 30)
Honors Biology (Prof. Bulkema's course), VPI&SU (March 29)
Study Abroad Program, VPI&SU (March 15)
Brodie Hall, VPI&SU (February 4)
- 1992: Symposium, North Cross School, Roanoke VA (May)
Study Abroad Program, VPI&SU (April)
Shanks Residence Hall, VPI&SU (April)
- 1991: Major Williams Residence Hall, VPI&SU (September)
- 1990: Montgomery County VA After-School Program (October)
Margaret Beeks Elementary School, Blacksburg VA (June)
- 1989: Wytheville Community College, Wytheville VA (October)
- 1988: Nightside with Barry Bennett, KFRU, Columbia MO (December)
Big Island Elementary School, Lynchburg VA (December)
Archaeus Project, Bakken Library & Museum, Minneapolis MN (November)
Department of History of Medicine & Science, University of Western Ontario, London, Canada (November)
Blacksburg VA Middle School (May)
International Club, Cranwell Center, VPI&SU (March)
Dr. Bob Hieronymus Show, WFBF, Baltimore MD (February)
- 1987: Andrew Lewis Middle School, Salem VA (December)
Pulaski VA High School (December)
Blacksburg VA Middle School (November & June)
James River Day School, Lynchburg VA (November)
6th Annual Meeting, Society for Scientific Exploration, Austin TX (May)
Allegheny Highlands Schools, Covington VA (March)
Jim Althoss Show, King Radio 1090, Seattle VA (February)
Radio WMTS, Norfolk VA (January)
American Chemical Society, Virginia Section, Randolph-Macon College (January; see *Richmond VA News-Leader*, January 17; *Petersburg VA Progress-Index & Montgomery County VA News-Messenger*, January 18; *Ashland VA Herald-Progress*, January 21)
WVTF, Roanoke VA (January)
- 1986: Institute of Electrical and Electronic Engineers, Virginia Mountain Section, Salem VA (November)
WRAD 1460, Radford VA (November)
Andrew Lewis Middle School, Salem VA (October & April)
K92 FM, Roanoke VA (September)
Philosophy Club, VPI&SU (May)
- 1984: University of Virginia Biological Station, Mt. Lake VA (August)
Virginia Academy of Science (Sidney S. Negus Memorial Lecture), Richmond VA (May)

- 1983: South-West Virginia Medical Association, Women's Auxiliary, Blacksburg VA (May)
TV Channel 7, Roanoke VA (April)
- 1982: Popular Culture Association, Louisville VA (April)
Reynolds Homestead Continuing Education Center, Critz VA (March)
- 1980: Provost's Conversazione, VPI&SU, Blacksburg VA (October)
- 1979: Mensa, Charlotte/Blue-Ridge chapter, Charlotte NC (December)
Association for Gifted Children, Blacksburg VA (May)
Engineering Faculty Association, VPI&SU, Blacksburg VA (April)
- 1978: Alpha Psi, Phi Sigma chapter, Blacksburg VA (December)
Sigma Xi, Blacksburg VA (October)
Margaret King Library Association, Lexington KY (April)

- 1977: Torch Club, Lexington KY (November)
East Tennessee State University, Johnson City TN (May)
American Chemical Society, University of Oklahoma Section, Norman OK (May)
Berea College, Berea KY (April)
Glassblowers' Convention, Lexington KY (April)
Southern Junior High School, Lexington KY (March)
- 1976: Transylvania University, Lexington KY (October)
American Chemical Society Student Affiliates (South-East), University of Southern Mississippi,
Hattiesburg MS (April)
Special Libraries Association, Berea KY (April)
2nd Presbyterian Church, Lexington KY (January)
TV Channel 11, Louisville KY (January)
- 1975: TV Channel 3, Louisville KY (December)
TV Channel 18, Lexington KY (December)
Sayre School, Lexington KY (November)
Southern Junior High School, Lexington KY (November)
Lafayette High School, Lexington KY (March)
- 1974: Project Jonah Seminar, Tokyo, Japan (June)
Rikagaku Kenkyusho (RIKEN: Institute for Chemistry & Physics), Tokyo, Japan (June)
American Chemical Society Section, Lexington KY (April)
Thomas Jefferson Unitarian Church, Louisville KY (April)
Maxwell St. Presbyterian Church, Lexington KY (March)
Glendover Elementary School, Lexington KY (February)
- 1973: Breakfast Optimists Club, Lexington KY (November)
Junior Optimists Club, Lexington KY (November)

GROUP CULTURE & INDIVIDUAL CULTURE¹

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Cultures are talked about as though they were definable *things*. That is delusive, a fancy that philosophers describe as *reification*. The supposed attributes of a culture become a *stereotype*. That abstract, imagined, stereotyped "culture" then acts as a straight-jacket or Procrustean bed when individuals are described or counted as exemplifying it because they belong to it.

Once a border is drawn it becomes a barrier. People, however, can transcend borders and cultures *just so long as they are not forced to be cultural stereotypes*. Romeo and Juliet could love one another though their reified clans could not. Individuals can hold citizenship in more than one country even as those countries would not dream of sharing with each other any part of their sovereignty.

It has long been said that religion and science are incompatible. It is easy to define "science" and "religion" as separate intellectual cultures without commonality. There are extremist groups who oppose one another on those grounds: secular humanists at the one extreme, fundamentalist creationists at the other. Yet between those extremes stretches the vast majority of humankind that partakes of both the scientific and the religious culture: many ministers of religion take a delight in knowing something about science and many practicing scientists are devoutly religious. *Individuals* find it easy to belong to many different cultures simultaneously, even as those reified cultures stand rigidly separate and even in opposition.

Cultures clash because in order to define them one has to focus on what is *different* about them. What has been described as "political correctness" (PC) harps on cultural *differences*. Group activists seek to assert and uphold "their" "culture" by *contrasting* it with other cultures; they attack and deride members of "their" group who want to speak or behave as individuals and not as part of a herd of groupies.

Harmony can ensue only when commonalities are seen to transcend differences. That comes when people are seen as individuals first and belonging to groups only by the way. In focusing on *intrinsic individual* character, literature – the story of Romeo and Juliet, the myth of Procrustes, and much, much else – encourages and enables us to empathize with people who may differ greatly from us in outward ways. Good literature reveals that what humans share is more important than what sets them apart: "If you prick us do we not bleed? If you poison us do we not die?"

As the enemy of harmony is reification and the group-think that follows from it, I shall draw here on literature and on personal experience to help me speak in individual voice and in concrete terms rather than in generalizations and abstractions.

BEYOND RACE

"There's a piece you must read in the *Aufbau*", my father had said to me.

Aufbau is a bi-weekly newspaper founded in 1934, published out of New York for German-speaking refugees from the Holocaust. "Emigration and Identity", the article my father had recommended, was written by the American Max Knight who had formerly been the 29-year-old Austrian emigré Max Kühnel. The essay asks, "What am I? Austrian? American? Jew?"²

No wonder that it moved my father. No wonder that it moved me. I had been six, my father had been thirty-four, Max Kühnel had been twenty-nine, as we shared the uncanny experience of ceasing to be Austrians. Everything was topsy-turvy. Once required to attend school, now I was forbidden to attend. Friends were no longer friends. Suddenly there was no basis for plans, hopes, ambitions. We could not understand the present and could not believe that there might again be a future. If we wanted to live, we had to go somewhere else and we had to become someone else.

Having moved somewhere else, we found that it was not our choice who we were to become. To the Nazis we were Jews not because we practiced Judaism or had been nurtured in Jewish culture but because a certain number of our ancestors had so practiced and been nurtured. And the non-Nazis, those who took us in, knowing no better also accepted that classification, took it for granted. So we found ourselves expected to conform to mores to which we had not been raised, for which we had no natural affinity. We were in but not of: misfit to the misfits, outsiders to the outcasts. We were expected by everyone, by those who wished us well as much as by those who did not, to manifest an identity that we happened not possess.

Years later, a psychiatrist told me that mine was "a problem of identity". A couple of decades later I understood what he had meant; and I had come to see it through reading the work of a black man, Shelby Steele, who happens to be an individualist and not one of the black groupies. In all the heated discussions over Steele's essays, most neglected have been the very things most worth remarking and that qualify it as significant literature: that Steele's insights illuminate the universal human condition as much as they do the particular black condition³.

I had just been reading Steele's essays (for the wrong reasons, as I shall explain later) when my father showed me Knight's piece in *Aufbau*. Nothing could be plainer, it seemed to me, than the commonality of experience shared by Steele, Knight, my father, me: that of belonging *seemingly* more than meaningfully to an outcast group. It is far from the only significant thing about Shelby Steele, that his skin is black in a society that has long denigrated black skin; millions of others share that experience with him. It is far from the only significant thing about my father, that all of his grandparents practiced Judaism; millions of people share that with him. There is no good reason why my father or I should support Zionism; it really is not the only possible response to being victimized by anti-Semites. There is no good reason to expect Shelby Steele to favor affirmative discrimination: that is really not the only conceivable response to America's history of racial interactions. There are much better reasons why Steele, Max Knight, my father, and I might understand and empathize with one another, for we share a somewhat less common experience than that of being black or being Jewish: the Double Outsider's experience of being other than what people hold them to be.

BEYOND SEX

The elsewhere to which my family moved from Nazi Austria was Australia. About the same time as I read Steele and Knight, I also read *The Road from Coorain*. Manifestly the journey to adulthood of an Australian girl, it quite transcends ethnicity and sex in illuminating – among much else – the interaction of environment and personality that molds us all, if only we knew it. Jill Ker Conway's portrayal of the anti-intellectual, macho, parochial Sydney of the 1950s spoke powerfully and directly to me, a non-Australian-born, non-female. We shared significant things: having been serious students of intellectual bent and therefore outsiders; rather lonely, for one thing because, as Conway recalls, the self-styled Free Thinkers at our university demanded as price of admission to their group a casual promiscuity that attracted neither Conway nor me⁴.

OUTSIDERS

Colin Wilson has tracked the literary theme of the person who does not belong: with a "sense of strangeness, of unreality", "self-divided", suffering "denial of self-expression", "the Outsider is not sure who he is". "The Outsider's first business is self-knowledge". Seeking that, Outsiders may discover that they are "not what they had always supposed themselves to be". Striving for identity, the Outsider "starts from a point that everybody can understand, and very soon soars beyond the general understanding"; yet the insights gained along the way are common to all human beings, for "the exploration of oneself is usually also an exploration of the world at large"⁵.

An Outsider is not a foreigner. The Outsider is torn between belonging and not-belonging because he is at once a member of the group but not stereotypical of the group; and Colin Wilson's Outsider resolves the tension by becoming an individual.

Some people with Outsider tendencies suppress them, of course, and become Groupies instead, like the peripatetic adviser-to-all-leaders in the film *Viva Zapata*, equally comfortable (or uncomfortable) advocating ruthlessness by the revolutionaries and by the counter-revolutionaries⁶. In the contemporary climate of political correctness – PC – political cleansing⁷, one finds a plethora of such vagrant would-be Groupies. Thus innumerable White, European, Male activists and bureaucrats parrot the propaganda of multi-culturalism and group identity notwithstanding the multi-culturalist postulate of exclusivity, that only blacks can understand blackness and only women can understand women. Whence do these male WASPs think to procure the dispensation that enables them to understand what other male WASPs are supposed to be congenitally incapable of understanding? To speak for “victims” even as they assert that other non-victims cannot comprehend or speak for victimhood?

Insiders who claim to speak for their group are just as guilty of a similar hypocrisy. The discrepancies are striking between the public preaching and the private actions of many self-styled black “leaders”. Similar discordances are to be found in union leaders, in those elected to political office, in student leaders. It is simply another case of human universality encountered in particular circumstances. No sooner does our vocation become so consuming that we must also make our living at it, than we become influenced by self-interest as well as by common interest. We can then find innumerable rationalizations for making our personal lives more pleasant: because we symbolize or represent our groups, say, and must supposedly impress others to the benefit of our group. So Soviet leaders could come to enjoy privileges earlier reserved for kings and emperors, and university administrators enjoy perquisites unknown to the faculty.

The most significant thing about being an Outsider is the experience of feeling outside, not how it came about. There are many specific grounds for feeling outside, contingent on all sorts of circumstances: interaction among siblings, talent or lack of talent for a particular game, unusual appearance. There are also many degrees of feeling outside. Those who feel *particularly* outside, for whom outsideness has been an important factor in life, have that as a particular basis of common understanding. So I empathize with Shelby Steele and dare claim an authentic understanding of what he says, for the excellent reason that the group that has been excluded by the main herd, is a wonderfully powerful incentive to devise an individual identity. Those of us who have had some trouble with it can feel with others in the same boat, no matter that the grounds for herd-classification may be entirely different in our particular cases.

Many people fail to guess my heritage. I’ve lived in four countries, and my mongrel accent of somewhat Austrian consonants and somewhat Australian vowels is accurately placed by very few. When I was first in the United States, it amused me that my tanned skin, luxuriant mustache, and “British” accent were often taken to indicate an origin on the Indian sub-continent. Quite regularly, then, I encounter anti-Semitic utterances from perfectly pleasant, likable people unaware of my Jewish heritage. The father of a good friend told us a story about “a Jew, you know, the sort who spits when he talks” as my friend and I writhed in shared embarrassment. One of my early dates in the United States, a light-skinned mulatto, explained that the quality of the student newspaper was low because it was run by “a bunch of Jews”. The Japanese with whom I shared a room for half a year, I was startled to discover, knew (and had found no reason to disbelieve) all the unpleasant attributes stereotyping Jews. People tell me quite often of having been “jewed down”.

Experience affords similar opportunities, of course, to people who can pass as either black or white⁸. So I can understand what it is like sometimes for Shelby Steele. I can understand that when he is with whites, he knows that they are likely thinking of him as “one of those”, and not as the person, Shelby Steele. I can understand that when he is with blacks, he is on constant guard, waiting for them to say things that they expect him to empathize with when really he does not. And I know how he feels when that happens. Can he contradict without offending, without wounding? Is there any point in trying to reveal himself, dare he hope that it might lead toward mutual understanding rather than away from it?

He and I know what it is like for anyone who is beneath the surface different from what the surface is taken to show: the homosexual who is not known to be homosexual, say, or the red-neck or the good-of-boy who happens to be a sensitive intellectual. And we also know that this situation, so prominent a factor in our lives, differs *only in degree* from the situation of every other human being – for who does *not* feel in some way different from their public persona?

Still, twice-outsiders like Steele and me are particularly well-placed to realize that there is no hope for any of us in any world that deals in group identities and not in individual identities. I know that we are all at risk so long as we are counted by sex or race or creed, by heredity or skin-color, so long as that single attribute is taken to be the only important thing about us. I know that it is evil to separate – as was done by Black fanatics in Minnesota and some other states – loved and loving little children from loved and loving foster parents just because the latter are white and the former black.⁹ Those who preach and practice that sort of thing are no different from the Nazis: nothing about people is more important – they assert unthinkingly and without warrant – than their supposed race, their *Blut* or their Negritude, their allegiance to *Volk* or to Afrikanism. They do not know, as I however do, what a little child feels when his world turns topsy-turvy. Like all fanatics, they know things only abstractly and do not feel as concrete people do, nor feel with them. And so they can participate in genocide without feeling qualms, for they are eliminating an abstract group and not actual human beings.

REVIEWERS, IDEOLOGUES, AND LITERATURE

The many reviews of Shelby Steele's book attest that I am far from the only one to have read it for the wrong reasons. Many of those who protest political correctness have turned to Steele and to such other black individualists as Stephen Carter, Glenn Loury, Thomas Sowell, Kenny Williams, for a generic sort of ammunition: "You claim to speak for the minorities", we throw at the PCers, "but you're wrong; here are some blacks who disagree with you". But in doing that, by treating those individuals not as individuals but as a generic voice, we participate in the very thing we wish and claim to resist.

Not that it is easy to come to Steele for right reasons. The publishers advertise his book as a treatise on race; the book's sub-title is *A New Vision of Race in America*. Almost all the reviewers, preoccupied with politics and ideology, fall neatly into two categories: those who praise the essays because they agree with what they take to be Steele's politico-social beliefs, and those who castigate the essays because they disagree with what they take to be Steele's politico-social beliefs. You will find Steele largely commended if you read *Commonweal*, *Economist*, *Human Events*, *Wall Street Journal*, *Washington Monthly*, or Juan Williams in *New Republic*; albeit commended, as already said, for wrong – or at least inadequate – reasons. But to Marxists, feminists, and other ideologues of such bents, Steele is anathema. Rarely have I seen such perverse misreading of an author or such viciously personal attacks as from Adolph Reed in *The Nation*¹⁰; Martin Kilson in *Dissent*¹¹; Jerry G. Watts also in *Dissent*¹²; and Patricia J. Williams in the *New York Times Book Review*¹³.

Many of the reviews, including favorable or well-disposed ones, seem as though written about some other, different essays than those Steele wrote. He is castigated for things he does not say and praised for things he does not believe. Only once or twice does one find in the reviews some indication why Steele's work qualifies as significant literature: "not really a disputatious work.... a kind of universality, managing to explain the dilemmas and vulnerabilities not only of blacks, but of others who present in their very person (whether by color, sex, features, language, or manner) the badges of some ancient persecution or ascribed inferiority"¹⁴; "the most important challenges confronting us as individuals derive not from our racial condition, but rather from the human condition"¹⁵.

Some things are universal among human beings: wanting to live, wanting to be secure, wanting to belong, wanting to know who one is. Other things are contingent: one may feel insecure through being physically weak, or through being mentally weak, or through being black in a white society, or white in a black community, or Jewish in a Christian society, or non-Jewish in Israel, or female in a macho society, or for countless other reasons. Good literature speaks *universally* to all human beings when the *contingent*

experiences of *particular* human beings are described so authentically that others can translate them into their own personal, contingent idioms. Steele's essays do that.

Of course – as Bernard Shaw among many others has pointed out – an author is not necessarily aware of the full significance of what he writes. Steele himself may not have been clear about the extent to which he speaks universally. When he talks of race-holding, of clinging to a generic racial identity in lieu of an individual identity, for example, he fails to point out that he is speaking of a particular instance of *group*-holding: every human being, not only a black one, finds it easier to cling to a herd identity than to go it alone. When Steele talks of racial shame and anxiety, he does not point out that this is a particular instance of *group* shame and anxiety: the *noblesse oblige* of a Nelson Rockefeller may well mask or be coupled with or have been stimulated by shame at having robber-barons as ancestors, by uneasy fear of some genetic tendency toward being a crass exploiter, by worry that unconscionable social beliefs might hold sway in his subconscious.

THE OUTSIDER'S ADVANTAGE

Being an Insider is not entirely to be desired, Colin Wilson points out. Insiders never wonder about their identities because they are so commonplace; they are (after T. S. Eliot ¹⁶) “the hollow men... the stuffed men... leaning together”. “These men are in prison... quite contented in prison... *they think they are the prison*” [italics in original ¹⁷]. Some unusual stimulus is needed for us to understand our own situation, because normally we take it for granted: we regard as inevitable what actually are just our own familiar happenstances. “What should they know of England, who only England know?”, asks the poet ¹⁸. Outsiders are driven to notice and strive to understand what Insiders presuppose and (therefore) mis-understand.

Truly, white children who never encounter children of color are thereby culturally disadvantaged: integration of schools made sense for the whites as much as for the blacks. But this benefit of integration is undone if it is accompanied, as all too often nowadays, by propaganda that no one can transcend their background, race, sub-culture. The experience of Others is *universally* useful only if it stimulates *individual* thought and identity-building. The black who believes he can experience only blackness is as ill-served as the Englishman who knows only England. The person who adopts a group identity as an act of rebellion against the Insiders has altered the description on his label without gaining individual liberty from the tyranny of group-labeling. The Afrikan-Amerikanist or the PCer is as much an unthinking prisoner as is the white racist or any other “-ist”.

The Outsider is helped and driven to discover a self when no group identity is available. It is not really a matter of discovery, though, so much as creation. Human beings are not born with an identity waiting to be discovered. Those who tell us that they are in the process of finding themselves, who wait to discover who they are before doing anything, turn out to remain year after year still vacuously waiting. Identities are the created, cumulative results of all our actions and experiences including, of course, the identity-searching itself.

Colin Wilson's Outsider is the person who has persevered in the face of loneliness and alienation to build a character strong enough to survive in a world that appears to reject him. Without the loneliness and alienation, there would not occur the character-building. Admittedly, bad experiences early in life – leading perhaps to alienation and loneliness – seem to main some people psychologically or socially; yet others summon the will to triumph over the adversity and emerge all the stronger for it. We do not know how much and what sort of hardship is right to stimulate the development of will and character and how much more would instead be crippling. Undoubtedly it varies widely from child to child. But it is surely plain that a child raised in a bubble, shielded from any even momentarily unpleasant stimulus, grows up forever narcissist, ignorant of the world and unable to deal with it.

SENSITIVITY

One of the great absurdities of PC is the program to shield every member of any “protected minority” from any possibly insensitive speech by others. Thereby the shielded ones would not only be prevented

from learning what life is really like, they would also be denied the opportunity to build a robust and insightful self. "Sticks and stones may break my bones, but names can never hurt me", I learned in childhood; and I think it helped me put many things into perspective, so that – for instance – I can now converse comfortably with people who talk about being "jewed down". What would my life have been like if, whenever I heard such a phrase, I felt duty-bound to rush to the nearest Rights Office to turn the culprit in? What sort of person might I have become had I been coached, drilled, trained to be ever on the alert to feel insulted by such idioms?

The common language in Australia, where I lived formative years, was anything but "sensitive". We foreigners and immigrants were "reffos", "Chinks", "Dagos", "Frogs", "Pommies", "Wops". Those were not exactly terms of respect; but they were used in the same context that had as a common greeting among Australian friends, "How are you, you old bastard?". Quickly I learned that Australians are singularly prone to treat people as *individuals* and singularly kind and helpful to *concrete individuals* as they encounter them in day-to-day life, even as they disparage the abstract groups to which those individuals happen to belong. It was an excellent lesson for me to learn, that people who make stereotypically denigrating remarks about refugees, Jews, people with accents, intellectuals, people who don't play rugby, and so on, might still be kind and helpful to me personally even though I belong in all those categories.

We can only deal with the world through generalizations, because the number of particulars is overwhelming. It seems instinctively human to discern patterns, regularities, similarities, categories. We stereotype whatever we can; it is an eminently useful thing to do. But that does not render us unable to recognize exceptions to generalizations, to note *mixtures* of stereotypes and the infinity of resulting nuances. Mercifully few, only the genuine fanatics, think and act purely by stereotype; the vast majority of us human beings is able to recognize as also human those others who happen to have a different sex, skin color, religion, accent, or whatever.

The attempt to forbid all generalizing about blacks or Jews or women or WASPs or Brahmins or any other identifiable group is absurdly ill-conceived. But of course this Political ("sensitivity") Cleansing is not really an attempt to wipe out stereotypical thinking, it just seeks to replace one set of stereotypical valuations by another: white malcs, after all, are routinely stereotyped by the PCers as racist, sexist, Eurocentric, and altogether unworthy. This makes evident the affinity of Political Correctness with the self-flagellating attitude of the 1960s and the fellow-traveling-with-the-Communists of earlier years; Beichman's *Nine Lies About America* of the early 1970s could have been written yesterday, among those lies being that "The American People Are Guilty" and "America Means Genocide" ¹⁹.

THE TYRANNY OF GROUPS

Given the choice, we generally prefer to belong to the group than not to belong. Once a group is defined, automatically defined as well are those who *do not* belong to that group: barbarians, heretics, pagans, inferior beings. To avoid the stigma of inferiority and undesirability, one wants to be a member of the Group.

But Groups are also totalitarian tyrants. They each have their common denominator: a *lowest* common denominator that lacks nuance or flexibility. Even at their most benign, group identities are burdensome. Every salesman must be "hail-fellow-well-met", no matter how uncomfortable some individual salesmen may be with that. Republicans must be "for family values", adherents of the Constitution must be against gun-control laws, and so on and so forth. Each Group has its own litmus test with but two possible outcomes: red for acid or blue for alkali; yes or no; right or wrong.

The PCers have an inkling of truth when they praise diversity and see true democracy and equity in the greatest degree of diversity. They are entirely wrong, however, in defining diversity in terms of groups rather than in terms of unaffiliated individuals. Surely the finest, most civilized notion of diversity is that attained in British culture, where sophisticated respect and freedom are accorded to eccentrics, where indeed the most truly eccentric individuals are often said also to be the most truly British.

Group identities are blinders. Certainly whites should learn to understand and be sensitive to people of color; but that can happen only when *individual* whites are able to see *individual* people of color as *individual* human beings, as multi-faceted and nuanced human beings. And by the same token, blacks should learn to understand and be sensitive to people who lack color, which can happen only when individual blacks are able to see individual whites as individual human beings, nuanced and multi-faceted. The group identity of any minority, sex, or other class is just as tyrannical, totalitarian, destructive of selfhood as the group identity of any prevailing "majority". "Minority", moreover, being defined in explicit opposition to "majority", entails polarization and conflict; everything is over-simplified into dichotomy.

In reality there are innumerable groups of humans who have some characteristics in common. All teachers have some similar experiences and some similar attitudes. People in the middle classes share some things that the very poor and the very wealthy do not. People who enjoy hunting share some things that bridge-players do not; etc., etc.. But any given human being is at the same time a member of many different groups, of many different cultures. He belongs to one group defined by sex; to another defined by a certain age; to others defined by a certain occupation, by an ethnic heritage, by a particular education and so on. Married people share a commonality that singles do not, divorced people an experience that singles and marrieds do not. There is no end to it. Every human being is a unique amalgam of umpteen different group identities. As Louis Menand pointed out, Political Correctness makes into nouns, words that ought to be adjectives – black, white, male, female, homosexual, heterosexual; thereby treating persons merely as interchangeable symbolic units of one of the groups they belong to²⁰. That is dehumanizing in the most literal sense, to be treated as though one had only a single stereotypical identity, be it oppressor or victim or anything else.

By insisting on mutually exclusive cultures, Political Correctness implies the absence of a universally human condition. That is a retreat from the achievements of the Western tradition in which "one achieves one's maximum intellectual individual potential by coming to see oneself as part of a universal human species with a universal human culture"²¹.

INDIVIDUAL VOICES

There are beside Shelby Steele many blacks who refuse to be nothing but interchangeable bits of Black Culture, who deny with Stephen Carter that "the price one must pay for dissent is one's birthright: if you take the wrong position, you are thinking white; and if you think white, you are not really black. ... [Yet] not only must an intellectual refuse to pay the stated price for the right to think; an intellectual must refuse to acknowledge anyone else's authority to decide that the price must be paid"²². Many other blacks beside Steele and Carter are pointing out in the public arena how demeaning affirmative action is for the *individuals* who supposedly benefit from it.

And not only blacks, of course; all "minorities". Take the anthropologist Ruth Behar: "turned down for a faculty position as a minority scholar ... [not] authentic-enough Latina – even though I was third-generation Cuban – because my grandparents had been European Jewish immigrants to Cuba. ... [But in any case] it wasn't Cubans that the administration needed to fill the 'target of opportunity slots' [...] ... they already had at least two.... [But later at the same university] As soon as I took the job ... I was tabulated into the list of new minority hiring. There are still so few minority people on campus that even an impure Cubana like me counts for something"²⁴.

Everyone whose parents were of two distinct "races" or "cultures" – and that is a lot of people! – is invisible under the present scheme of public accounting of employment, education, and state of victimization; where, for instance, does a Nisci fit?²⁵ "But ... a growing number of mixed-race people ... are waging a war of their own against America's concept of race"²⁶, insisting that they exist and belong as *what they are*. "Most mixed-race people ... have been constantly besieged by others to choose one identification or the other ... But those very people who want you to choose are never happy about whatever choice you make because you are mixed and they know it"²⁶. Sometimes the choice is forced by circumstances, of course, as for Greg Williams who grew up white as a boy in Virginia but became black

at age 10 when he had to live with his black relatives in Indiana: "a boy who was trying to cope with a world in which everyone wanted to make life as hard as possible because he did not fit in a category"²⁷.

The same dilemmas of human society as apply to racial categories, apply also to categorization in terms of ethnic or national heritage, life-style, religion, class, occupation, and all else that lends itself to Group-making. The point of central importance for the *individuals* concerned is to realize their individual identity in the face of society's continuing pressure to force them into groups. There is a burgeoning literature about this from the millions who emigrated to Australia in the middle of the 20th century²⁸, in the most diverse ways: "Conceived in Indonesia, ... born in Holland of Dutch parents ... became a naturalised Australian. ... [Then] married an American ... The fearful question ... 'Am I Australian?'"²⁹. The problem of identity seems just as difficult to a German born just after World War II who "grew up within silence. That period of history was not taught in schools". One such woman now writes about "living in two cultures and not really belonging to either of them... words like 'disciplined' get me defensive. ... I want to ... say 'Look, I'm not! I'm not!' But, yes, I am"³⁰.

There are as many individual voices as there are individual people. But – or therefore – the voice of Individuality has been little echoed by the media in comparison to the coverage given self-styled spokespersons for Groups. Yet perhaps in time the sum of the individual voices will make itself dominant. We are after all, each and everyone a member simultaneously of many "cultures". I belong in some way to Jewish culture and to Gentile culture; to Austrian and Australian and American cultures; to the culture of academe and the culture of the intellectuals (which are not by any means the same); to C. P. Snow's scientific culture and yet also to the literary one to which he contrasts it³¹. In various ways and at various times I adapt my behavior to that of family member; parent; voter; intellectual maverick; administrative apparatchik; political rebel. Sometimes one of those roles dominates and sometimes another. What is constant is the juggling of those roles. No one else, I am sure, does exactly the same juggling – but everyone shares with me the essence of the experience, that of juggling many distinct roles. I am unique – and so is everyone else. We are all first and foremost, unique human individuals.

We should not allow ourselves to be pigeon-holed. All cultures can exist in harmony when they are not misconstrued as separate compartments but recognized as overlapping communities of individuals.

NOTES

¹ Invited panel contribution, Committee VII, XXth International Conference on the Unity of the Sciences, Seoul (Korea), August 1995

² Max Knight, "Emigration und Identität", *Aufbau*, 25 October 1991, pp. 8, 14.

³ Shelby Steele, *The Content of Our Character*, New York: St. Martin's Press, 1990.

⁴ Jill Ker Conway, *The Road from Coorain*, New York: Alfred A. Knopf, 1990.

⁵ Colin Wilson, *The Outsider*, London: Victor Gollancz, 1956.

⁶ Played by Joseph Wiseman. *Viva Zapata* (1952) was produced by Elia Kazan, script by John Steinbeck, and remains a powerful illustration of how revolutions degenerate back to the pre-existing tyranny.

⁷ "Political correctness", commonly abbreviated to "PC", has become the recognized epithet for authoritarian excesses euphemized as "affirmative action", "sensitivity", "diversity", "multi-culturalism", and the like. "Political cleansing" seems more descriptive, as suggested in *U. Magazine* of January/February 1995 (p. 24).

⁸ Robin Wilson, "At the racial dividing line", *Chronicle of Higher Education*, 27 January 1995, p. A17.

⁹ Recounted for example on the television program, *Sixty Minutes*, CBS, 25 October 1992.

¹⁰ Adolph Reed, Jr., *The Nation*, 4 March 1991, pp. 274-81.

¹¹ Martin Kilson, *Dissent*, Fall 1990, pp. 519-22; see the marvelously cool reply by Steele on pp. 522-23.

¹² Jerry G. Watts, *Dissent*, Winter 1991, pp. 78-81.

¹³ Patricia J. Williams, *New York Times Book Review*, 16 September 1990, pp. 12-13.

- ¹⁴ Diana Schaub, *Commentary*, February 1991, pp. 58-61.
- ¹⁵ Glenn Loury, *Academic Questions*, 5 #4, Winter 1992, p. 22.
- ¹⁶ T. S. Eliot, *The Hollow Men*, I.
- ¹⁷ Pages 154-55 of Wilson, note 5.
- ¹⁸ Rudyard Kipling, *The English Flag*.
- ¹⁹ Arnold Beichman, *Nine Lies About America*, New York: Pocket Books, 1973.
- ²⁰ Louis Menand, "Books — Illiberalisms", *New Yorker*, 20 May 1991, pp. 101-7.
- ²¹ John Searle, "Is there a crisis in American higher education?", *Bulletin of the American Academy of Arts & Sciences*, XLVI #4, January 1993, pp. 24-47.
- ²² Stephen L. Carter, *Reflections of an Affirmative Action Baby*, New York: Basic Books, 1991, p. 112.
- ²³ The very term "Target of Opportunity", so widely used in this context, illustrates the ignorance of those who devise such policies and what a demeaning effect their ignorance so often has. The phrase was in common usage in World War II: when weather or determined defense kept bombers from hitting their desired target, they would drop their bombs wherever they might do some useful damage. "Targets of opportunity" are second-best or even less desirable — better than nothing, that's all.
- ²⁴ Ruth Behar, "Arroz con MacArthur", *Chronicle of Higher Education*, 4 November 1992, p. A44.
- ²⁵ Lydia Yuri Minatoya, *Talking to High Monks in the Snow — An Asian American Odyssey*, New York: HarperCollins, 1992.
- ²⁶ Terry P. Wilson, cited in David L. Wheeler, "Helping mixed-race people declare their heritage", *Chronicle of Higher Education*, 7 September 1994, p. A8.
- ²⁷ Cited in note 8; see also Gregory H. Williams, *Life on the Color Line: The True Story of a White Boy Who Discovered He was Black*, New York: Dutton, 1995.
- ²⁸ As representative of this literature, see Andrew Riemer, *Inside, Outside: Life Between Two Worlds*, Australia (Pymble NSW): Angus & Robertson (division of HarperCollins), 1992.
- ²⁹ Hermine Clouser, "Identity crisis in the Antipodes", *Newsletter of the Sydney University Graduates Union of North America*, Spring 1993.
- ³⁰ Ursula Hegi, cited in Peter Monaghan, "A writer confronts her German ghosts", *Chronicle of Higher Education*, 7 December 1994, p. A6.
- ³¹ C. P. Snow, *The Two Cultures: and a Second Look*, New York: Mentor Books, 1964; also Cambridge (UK): Cambridge University Press, 1963.

AUSTRIAN REPARATIONS FOR THE ANSCHLUSS¹

The Anschluss, Germany's takeover of Austria in 1938, had been welcomed by some portion of Austria's populace—a significant portion, but of unknown magnitude because the Nazis marched in just before a plebiscite on the matter was due to be held. My family was among the lucky ones who succeeded in emigrating.

Since the 1970s at least, Austrian governments have taken a variety of actions to demonstrate regret for what "Austrian" governments had done between 1938 and 1945. Among the Nazi actions had been to deprive people like my parents of their Austrian citizenship. In recompense, circa 1980 my parents were allowed to buy retroactively into the Austrian Social Security system at reduced rates, so that they became eligible for pensions similar to those they would have earned had they continued to live and work and contribute to the Social Security system in Austria. It proved a considerable boon, making it possible for them to live independently without needing financial support from their children.

Early in 1998, I read somewhere that the Austrian Government was now offering such pension arrangements even to people who had been of my age (seven) at Anschluss-time. My enquiry to the Austrian Embassy in Washington brought a leaflet confirming that people born as late as 1932 were now eligible for pensions, subject to retroactive payments at a reduced rate. I should contact the Pensionsversicherungsanstalt der Angestellten (hereafter PVA), the Austrian Social Security System.

The chain of events since that time has afforded me insight into the bureaucratic arrangements on which Franz Kafka based his stories, and into the meaning of *Schlamperei*, a stereotypical Austrian characteristic meaning roughly "hidebound but sloppy red tape".

29 July 1998

As instructed by the Embassy's leaflet, I sent PVA an enquiry as to my entitlement to a pension, giving the pertinent details of my history, listing documents I could supply, and asking for specific information on a number of details.

October 1998

No response yet.

My cousin Bob happened to be visiting Vienna and made a personal visit to PVA. He was assured that I did not need to have a lawyer on the spot negotiate for me (my parents had been represented by a lawyer in Vienna, I recalled). I could write to PVA in English, though replies would come in German. Responses could be expected in approximately a month. (But, my cousin added, a friend's actual earlier experience indicated that 3 months was a more common turn-around time for communications with PVA.)

21 October 1998

I wrote again to PVA, this time enclosing copies of pertinent documents.

7 December 1998

Having received no response to either of my letters, I wrote for advice to the Jewish Community Center in Vienna (the Israelitische Kultusgemeinde, IKG).

29 December 1998 (so dated)

My first communication from PVA, apparently instigated by IKG who had lodged an enquiry on my behalf. The letter from PVA rekindled memories of my parents' descriptions of the formal Old-World courtesies of the good old days of the Austro-Hungarian Empire, which had persisted among well-brought-up people into the 1930s and beyond; thus men would greet women with "Küss die Hand, gnäd'ge Frau" ("I kiss your hand, gracious lady"; often indeed accompanied by such a kiss).

PVA addressed me as "Sehr geehrter Herr Bauer!"—"Greatly esteemed Sir", might be an appropriate translation; and PVA signed itself "Mit vorzüglicher Hochachtung"—"With the highest possible expression of esteem". The actual signature—on behalf of the Director-General—was, then and later, invariably illegible.

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The originating office or officer was however identified by "Abteilung (department): VA1/Hw/Sm Durchwahl: 3406". And I was pleased to see that I was now officially entered into the Austrian Social Security System, having been assigned a social security number (Versicherungsnummer, VSNR).

Some forms were enclosed for me to complete. Neither then nor at any later time, however, did PVA answer my specific questions, chiefly: For how much pension might I qualify through payment of how much in retroactive contributions?

Lacking an answer, I could only press ahead.

Some forms those were! One, the Versicherungs- u. Beschäftigungsverlauf (VBV), called for a listing of all schools, colleges, and employers since age 15; what the nature of the study or work was in each case; and appropriate documentary proof. Those documents, moreover, needed to be certified by the Austrian Embassy. Another form was an application to be considered eligible for compensation stemming from the Nazi Anschluss.

Then as later, the Germanic bureaucratese caused me to seek help in understanding the letters and forms from PVA. I can read German novels and newspapers, but I simply could not fathom the meaning of much of this material.

22 January 1999

Finally I had all the forms filled in and the documents assembled. I sent them for certification to the Austrian Embassy in Washington. Promptly I received a phone call from Ingrid Richardson at the Embassy. I had included the VBV form. That one, she said, did not need to be certified; however, I should re-do it: I had entered dates of study and work only by years (e.g., high school 1943-47), but I needed to specify all these dates *by month as well as year*, otherwise PVA would just send it back to me for amendment.

That was but the first of many occasions on which Ingrid Richardson proved to be indispensably helpful and supportive.

13 February 1999

Today I was able to send to PVA the completed forms together with the documents certified by the Austrian Embassy (I was sending everything by registered mail, of course). There were birth certificates and the like for my parents and myself and proof of my schooling, from my university diplomas all the way back to elementary school in Vienna (reports from the latter showing that, being of Jewish descent, I had been dismissed from school after the first term of second grade, in 1938).

2 April 1999 (so dated); Abteilung VA1/Hw/Ek, Durchwahl 23406
(Freely translated) "Evidence is required of your university studies from 1949 to 1952."

I was asked for (again, freely translated):

1. School reports or the like
2. If those were not available, an explanation of what was done in attempts to obtain such documents AND an official declaration (from school or community authorities) that the stated school actually exists and what type of school it is
AND my notarized declaration of the truth of my claims and my acknowledgment that untruthful statements would result in loss of pension privileges
(a form on which to make such a declaration was conveniently included)
3. If possible, declarations from witnesses testifying to my school attendance together with their notarized declaration of the truth of their statements, and an explanation how they are able to testify as to my school attendance
4. Answers to the following questions:
 - a) How many years or semesters were called for by the course of study?
 - b) What was the goal of the course of study?
 - c) How many months are there in an academic year?
 - d) In what month did the school year begin?
 - e) Was the course of study completed? If yes, How? If not, why not?

All these questions had to do with the years when I was enrolled for a Bachelor of Science degree at the University of Sydney--as shown on the diploma, a duly certified copy of which I had sent PVA. The University of Sydney is Australia's most venerable university, the first undergraduates having been admitted in 1852.

16 July 1999

Sent PVA the appropriate document supplied by the University of Sydney.

It had taken some time to obtain from the University of Sydney the equivalent of a transcript. I don't know the current practice in Australia, but when I was a student there were no transcripts. Our annual examination results were communicated to us through posting on a university bulletin-board and publication in the local newspaper, the *Sydney Morning Herald*; so the only personal records that I have of university attendance, courses taken, and grades achieved are my degree certificates and a bunch of newspaper clippings.

9 September 1999 (so dated); Abteilung LA2/Rc, Durchwahl 25606

(Freely translated) "Enclosed please find an Antragsformblatt (application form) for a pension and return at your earliest convenience".

No acknowledgment that my letter of 16 July had been received. No explanation, why this new application form.

In response to my plea for help, the always reliable Ingrid Richardson at the Austrian Embassy explained that all the previous paperwork had simply been to establish my eligibility *to apply* for a pension. I had now been judged eligible to apply, and this Antrag was the actual application.

The leaflet from the Embassy describing the compensation program had mentioned that actual payment of pensions begins at age 65 or at the date at which PVA receives the application for a pension. By failing to send me this form in response to my first enquiry of July 1998, had PVA deprived me of more than a year of eligibility? Even though my letter of October 1998 had specifically asked that it be treated as an application for a pension?

The Antragsformblatt asked for the same detailed information as the earlier VBV form had, together with such documents as birth certificate, proof of citizenship, marriage certificates, and some official statement as to my current employment and pension status.

22 September 1999

Sent completed application form and required documents.

9 November 1999 (so dated; received 20th); Abteilung LA2/HES

(Freely translated) "Enclosed is the Bescheid (determination) of the time credited for pension eligibility. For earliest payment of a pension you must retroactively purchase entitlement, the total required being ATS45,743.00 [Austrian Schillings, then roughly 15 to the U.S. dollar]. This sum must be received by 31 May 2000, in the PVA account at the Girozentral Bank. Every transmittal must be accompanied by your name, VSNR, and annotation that it is 'Begünstigung gemäss § 502 ASVG'. Also add the requisite bank charge of 0.25% (but not less than ATS80.00).

To qualify for a pension, another 31 months of voluntary contributions will be needed. But this is possible only after we have received the above-mentioned sum. The amount of such voluntary contributions will be stated in a separate communication."

The accompanying Bescheid credited me with various periods of time: 1 November 1946 to 30 June 1947, the same period for 1947 to 1948, 1 October 1948 to 31 January 1949, 1 March 1949 to 30 June 1949... and so on; I presume, my years of study minus vacation periods?

Any further entitlement for the period 4 March 1933 to 15 November 1946 was rejected, the letter said.

That latter date I could understand, since I turned 15 on 16 November 1946; but why 4 March 1933, when I was not quite 1 year and 5 months old?? My birthday could be no mystery to anyone at PVA since birthdays are part of the VSNR and appear on every letter. Was 1933 perhaps a typo for 1938, when the Anschluss took place? But that had been on Sunday 13th and not the 4th of March... Now Hitler did come to power in March 1933, but in Germany, and the relevant elections took place on the 5th, not the 4th of March. What happened on 4 March 1933? A search of my online encyclopedia reveals that President Roosevelt gave his first inaugural address on that day, but that surely can't be it...

26 November 1999

My bank (a small local one) instructed the New York Foreign Exchange to make the transmittal of ATS45,743.00 plus 0.25%.

In the meantime, Ingrid Richardson had explained what PVA had not. The money I was sending was for purchase of entitlements at a reduced rate. Any further purchase of entitlements would be at the current rate,

and in lieu of that I would be offered the option of taking a reduced pension. In Richardson's view, the purchase of extra units at the current rate would not be justified by the additional resulting pension.

28 November 1999

I wrote to PVA that the required payments had been transmitted.

19 January 2000

My bank called. The New York Foreign Exchange had received from Austria a wired notification, "Unable to apply to account".

Neither the bank nor the New York Foreign Exchange, which I called several times, could give me any further information as to what that meant.

Wrote to PVA (24 January) asking for confirmation that my transmittal had been properly credited, and once again called on Ingrid Richardson for help.

A few days later she called back to tell me that the transfer of funds had actually gone through; no explanation was forthcoming for that "Unable to apply to account" message. My file had been sent from one department of PVA to another, and they were even then drafting a letter to me that would specify that I could obtain a normal pension through payment of an additional amount or a reduced pension without further payment. I should soon receive that letter from PVA, and that should be the last step in this process: once I decided whether or not to make additional payments, PVA would do the paperwork to establish pension payments.

5 April 2000 (so dated); Abteilung VAI/Sma/Jc, Durchwahl 23408

Perhaps PVA had indeed been drafting this letter in mid-January when Ingrid Richardson spoke to them; still, it is dated 5 April. Perhaps to make up for that delay, I received this letter not once but twice; on the same day, identically the same letter, in two separate envelopes, each postmarked on the same day: (Freely translated) "Calculations show that the credited time does not satisfy the requirements for a pension. You can qualify, however, by payment for the period August 1997 to February 2000 of ATS176,713.00 (Euro12,842.23), which we need to receive by 30 June 2000. We regret that no extension of time is possible, we would have to decline your application for a pension or set a later date for beginning pension payments.

Finally, we acknowledge receipt of ATS45,555.35 which has been applied for 148 months of your time out of Austria. The difference of ATS187.65 (Euro13.64) for the 149th month is absolutely required and must be received by 30 June 2000."

Why they had received only ATS45,555.35 instead of the 45,743 plus bank charges of 0.25% that I had asked to be sent, I never bothered to try to discover. Perhaps the bank charges had changed in the meantime?

What did bother me was that the letter did not mention any option of a reduced-rate pension if I did not make the additional "voluntary" payment of roughly \$12,000.

April-May 2000

I faxed a copy of PVA's letter to Ingrid Richardson and spoke to her by phone: I needed guidance about whether to send that additional payment. Moreover I was leaving on a lengthy trip at the beginning of June and would need to make decisions before then if I was to meet PVA's deadline of 30 June. We left it that she would call me once she had been able to get the needed clarification from PVA.

Uncharacteristically, I did not hear from her. Time was getting short, so I called again. A recording explained that Ingrid Richardson was away for several weeks and callers should contact Mr. B.

I did so. He was very anxious to be of help. After looking over my file, he faxed PVA to ask for guidance. He could not advise me without an explanation from PVA, he told me, because he found their letter confusing...

That boosted my self-esteem somewhat; evidently my own ability to understand German may not be so poor after all. I regretted as soon as I'd said it, having expressed to the anxious-to-be-helpful Mr. B my hope that he would get a more useful response from PVA than I ever had. He sounded quite startled, and insisted that they would *have* to respond to his fax.

By the end of May I had heard no more, and decided to send the small "difference" amount "for the 149th month"--but certainly not another \$12,000 to buy a pig-in-a-poke. Then too, it seemed to me, that \$12,000 was probably the additional payment that, Ingrid Richardson had earlier explained, was not usually worth making.

I worried a bit about calculating the bank charges on that "difference payment" of ATS187.65, and happily decided before making the transmittal to enquire directly of the Austrian bank what the charges

would be; "happily" because those charges were no longer a minimum of ATS80.00, as PVA had informed me a few months earlier, but rather Euro8.00, which at that time corresponded to a little more than ATS110. In its letter dated April 5, PVA had mentioned that bank charges should be added but had neglected to mention that those had changed from the ATS80 basis they had earlier quoted me.

26 May 2000

My bank arranged the transfer of the "difference payment for the 149th month" plus Euro8.00 for bank charges, and I sent a letter to PVA notifying them of it.

Mid-July 2000

We returned home from our lengthy overseas trip. The mail awaiting us had nothing from PVA, nor anything from Ingrid Richardson or Mr. B at the Austrian Embassy to advise me, even belatedly, how I should have responded--by June 30 at the latest--to PVA's letter of 5 April.

2 August 2000

I sent copies of an earlier draft of the foregoing portion of this essay to Ingrid Richardson and to Mr. B, with the following cover letter:

"Dear ...:

Though the saga of my dealings with the Pensionsversicherungsanstalt may not be at an end, I've drafted an essay (enclosed) describing it so far. I plan to share it with friends, and perhaps later more widely with others. In that eventuality, would it be troublesome for you if I use your name instead of 'Ms. A' [as I had referred to Ingrid Richardson in that draft] or 'Mr. B'?"

21 August 2000

Phone call from Ingrid Richardson. PVA was ready to start paying my pension if only I would send them the two documents they still needed and which they had not yet received from me. One was a Certificate of Life, the other a designation of a bank account into which my pension was to be paid.

Of course I had received from PVA no notification that a pension was to be paid, still less a Certificate of Life to complete or a request that I designate a bank account. Ingrid Richardson said she would send me a Certificate of Life to complete, the Embassy kept spare copies of them. (No need to wonder why!). She suggested I ask PVA at the same time to open the requisite bank account for me, the person she had spoken to at PVA said that they could do that.

As befits polite conversation among Austrians, neither of us mentioned my essay or its cover letter. But when I received the material from the Embassy, there was a note from Ingrid Richardson: "Concerning your written 'saga' I would like to state that I found it interesting and hope that you will not judge the process too harshly. Since I hope that the participation of the Embassy in this matter was and is of benefit to you, I have no objection that you use my name".

I have no hesitation to underscore that indeed her help has been absolutely invaluable.

24 August 2000

Faxed PVA the Certificate of Life and request for designation of a bank account, following up the next day with hard copies by airmail.

25 August 2000 (so dated; postmarked 28th; received a week later);

Abteilung LA2/Hcs/Sa, Durchwahl 25618

(Freely translated)

"URGENT

For assignment of the pension we require the following:

The institution to which your pension should be paid, and your account number.

This must be a 'free Schilling' account; please open such an account.

For your information we enclose a pamphlet listing suitable banks.

The Certificate of Life needs to be completed, signed, and notarized.

We beg for quickest possible action so that we can finalize the pension.

We would be pleased to give any further needed information."

Well, I thought, things just crossed: my fax hadn't yet been received when this letter was typed on Friday 25th, and then it will have been too late to retrieve it from the outgoing mail on Monday 28th.

19 September 2000 (so dated); Abteilung LA2/Hes, Durchwahl 25618

(Freely translated) "Pursuant to an agreement between Austria and the United States, we will also be checking your participation in the U.S. Social Security system. Please notify us of your Social Security Number."

Ingrid Richardson had, in an early conversation, explained that I would receive some credit toward the Austrian pension from my U.S. social-security payments, so this new request was no surprise. I replied promptly with the requested information, but felt free to point out that a year earlier--letter dated 22 September 1999--I had submitted a contributions record from the U.S. system that also revealed my Social Security Number.

Thanksgiving, November 2000

My private prediction is that I will not hear anything before the New Year: the typical 3-month interval for replies from the PVA would bring it very close to the Christmas season, a good-enough reason for PVA to defer things.

30 December 2000

Honesty forces me to admit that my prediction was unjust. Today I received the next communication from PVA, dated 20 December. The substantive content was identical to their letter of 25 August, but without the opening "**URGENT**", and it was from a different Abteilung (LA5/Seiw, Durchwahl 23225).

This answered the question my mind had raised for me in September (though I had spent very little time pursuing an answer to it): "What will be PVA's next delaying tactic?"

Totally ignored, be it noted, had been my request made in August by fax at Ingrid Richardson's suggestion, to the person she indicated as the relevant one, that PVA open the necessary account on my behalf. And had I been still curious as to the amount that the pension might be, my curiosity would have remained yet unsatisfied. But I must confess that for the last six months or so my attitude had just been one of mild amusement.

January 2001

E-mailed Bank Austria. Very promptly received from them the necessary forms for opening a free-Schilling account.

30 January 2001

Dispatched the forms to Bank Austria this morning.

The delivered mail in the afternoon included something from PVA. It was dated 22 January, had no Abteilug, but was signed by an identifiable individual, a name was actually typed in. It was a detailed accounting of what my pension would be (about \$200 per month), including retroactive payments: *and it was being paid immediately into my Bank Austria account*. Apparently Bank Austria had already been in touch with PVA and notified them of my new account number.

[The prompt efficiency of Bank Austria, which includes using e-mail, is a welcome but stark contrast to PVA's procedures. Several times I had used the e-mail address given on PVA's letterhead, without ever obtaining a response.]

Was this really the end? Could there possibly lurk any further pitfalls?

Yes, I think so. PVA's letter described the accounting details and payment as an "advance" that would later be re-calculated and was subject "at any time" to be recalled or rescinded. Since the advance was calculated from the first month after my 65th birthday (December 1996), but (according to the Embassy pamphlet) eligibility starts only at the date of making an application, I fully expect to have the major part of that advance recalled at some future time. But will they re-calculate my eligibility from the time they received my never-answered letter of July 1998, or the never-answered one of October 1998, or will they use September 1999, the date at which I finally received from them the proper application form?

I'm betting on the last, of course. Once again, I'm so glad that I don't need the money.

12 March 2001 (so dated); Abteilung VA1/Lm/Ek, Durchwahl 23405

I am informed that ATSS,321.35 (Euro386.72) has been credited to my Bank Austria account; as payment of contributions for the time of emigration.

I find myself amused but without any interest in asking for an explication of what that means. It can hardly be credit for my U.S. social-security contributions, which are greater by more than two orders of magnitude.

19 March 2001 (so dated); Abteilung LA5/Seiw, Durchwahl 23225

(Freely translated) "In order to continue the process, we ask that you send us evidence of your employment in Australia and inform us of your Australian Social Security Number."

The University of Sydney, in response to my e-mailed request, was unable to supply me with any evidence of employment; probably they don't keep those records as long as 35 years. I found among my mementos an official letter accepting my resignation in 1966, and approving my sabbatical leave for 1965-66, so I sent copies of those, pointing out that sabbatical leaves are granted after no less than 6 years of employment. I also noted that Australia has no Social Security Numbers, or at least did not during my time there.

17 October 2001 (so dated); ref. no. 790 106 459T / XOB999 / KI9/RAD/ITA (sic)
from Centrelink--"Linking Australian Government services www.centrelink.gov.au"

"Dear Mr Bauer

I am writing to you about your application for an Austrian pension. The PVA der Angestellten has sent a request to our office to provide them with a statement of working life residence for the years you lived in Australia.

In order to provide this statement, we require some further information. We need to know your date of arrival and the ship you arrived on, the date you departed Australia and the ship you departed on, and any other arrivals or departures. We also need documents which may help verify your residence in Australia.

Some documents which may help are, for example: Australian passport; Certificate of Australian Citizenship; Overseas Passport stamped for entry to Australia; Employment records; Tax Assessment; Marriage Certificate (if married in Australia); Birth Certificates of children born in Australia; group certificates; Papers regarding professional and trade qualifications obtained in Australia; Property ownership papers; Electoral records.

Please complete the enclosed form (Details of Working Life Residence in Australia) with your details and forward this and any of the abovenamed documentation to this Department.

If you have any queries, you can contact our office on +61 3 6222 3455 and reverse the charges.

This is an information notice given under the social security law.

If you would like more information, please phone this office on (+61 3) 62 223455 between 0800 hours and 1700 hours Australian Eastern Standard Time, Monday to Friday. Phone your operator and request a reverse charges call if you do not want to pay for the call. Alternatively you may leave a message with our answering service outside business hours and we will return your call.

If you would rather write to us, please include your telephone number and area code, so we can phone you back."

2 May 2002 (so dated)

This letter has no reference headers (no "Abteilung", no "Durchwahl"); it is entitled "Bescheid" (determination); and it is signed for the top administrator (Generaldirektor). It references all the applicable laws and agreements between Austria and Australia and between Austria and the United States. It details how my eligibility was calculated in accordance with the relevant laws, and specifies the amounts of pension to which I'm entitled. The latter turn out to be identical with the figures given in their letter of 30 January 2001.

The letter also explains how to go about appealing the decision if I am so inclined. I am not so inclined. Is this then the final, last step in the lengthy process? I send a copy to Ingrid Richardson who promptly confirms by phone that, yes, if I don't appeal, then this is indeed the end of the process.

6 June 2002 (so dated); Abteilung VA1/Fre, Durchwahl 23403

(freely translated) "The Social Security Administration Baltimore has informed us that you made a pension application already on 24 December 1996. [I can only presume, my application for Medicare upon turning 65.]

Therefore the amounts had to be recalculated, of your contributions while outside Austria. This resulted in a credit of EUR172.92. Please let us know if this should be credited to your pension account. If you wish it credited to some other account, please provide all relevant details.

We will of course be happy to answer any questions you may have."

I asked them to credit my pension account.

29 July 2002 (so dated); Abteilung VA1/Fre/For, Durchwahl 23403

I am advised that my account has been credited with the amount of EUR172.99. There is no explanation, of course, for the increase by EUR0.07 over the previously stated amount. Maybe I am being credited with interest for the intervening time.

I did not ask whether there was still some further possibility of further re-calculations: I had already learned that there is no such thing as a final decision on these matters. I can't help wondering whether there may remain some more shoes waiting to be dropped; but for now, one might venture that all's well that ends well. I am apparently to continue receiving a pension (and since I don't need it, my favorite charities will also be well pleased). And if PVA recalls something from the earlier "advance", I'll experience the deep satisfaction that comes from being able to say, "I told you so; there was another to-be-dropped shoe".

Since I love to learn, it's also well that I've gained a deeper insight into the culture that shaped my parents, and thereby also me to some extent, and that also provoked the writings of Franz Kafka. The events of my pension saga, like those in Kafka's *Trial* or *Castle*, are most readily interpreted by imagining a bureaucracy intently designing with sadistic delight an array of harassing barriers to be crossed and hoops to be jumped through, with the sole purpose of annoying, dumbfounding, and preferably stymieing the applicant, who remains throughout the proceedings in the dark as to what is actually going on. Yet that readiest interpretation is, as with most conspiracy theories, probably not the correct one. I think it is simply that the bureaucracy is so little concerned with the clientele it supposedly serves that the service is such as to arouse resentment even when it eventually delivers benefits.

It was, of course, difficult for me at first not to take personally what I was experiencing. I did speculate whether some few anti-Semitic PVA bureaucrats were doing their best to express displeasure at these handouts to long-ago citizens. I did find unhappy thoughts coming to mind of what the elections of Waldheim and Haider signified. Still, on reflection I do believe that such paranoid speculations are probably not warranted.

One clue to that is the fact that the most onerous of the forms I had to complete (the VBV) is the same as all Austrian citizens must complete when they become eligible for pensions. It seems that some aspects at least of the Austrian bureaucracy have not changed all that much since the *Schlamperei* time of the Kaiser Franz Josef. How wonderful by contrast is Social Security in the U.S., which set up my benefit payments and Medicare eligibility after a couple of phone calls. (Admittedly there have been a few glitches, but all taken care of by further brief phone-calls.) I am very often very grateful for my good fortune in having become an American; and I have PVA to thank for reminding me of that forcefully and quite often over the last several years.

But of course it is far from unique to Austria that the best intentions of government are nullified by bureaucrats of the permanent civil service. For a cogent English description of the process, see the video series and book, *Yes, Minister!* Much closer to home, for bureaucratic road-blocks to people eligible for Medicaid in Texas, see pp. 94-95 of *Shrub* by Molly Ivins and Lou Dubose.

For the last couple of decades, Austria has in fact actually been paying pensions to many people damaged by the Anschluss, for example my parents. Ingrid Richardson has, she told me once, assisted some 2000 people in the U.S. who now receive such pensions. A few years ago, Anschluss victims (me included) received a small lump-sum (\$7000) as a token of Austria's desire to wipe the slate clean. In the last few years have come attempts to reimburse for bank accounts seized by the Nazis and for confiscated real estate or rented accommodation. Unfortunately, however, the bureaucrats of PVA manage to transform any nascent inclinations to gratitude on the part of pension recipients into something considerably different. Moreover, that the bureaucracy remains so non-accountable does raise concern that some things that happened in the 1930s could happen again.

Ingrid Richardson, in her several helpful phone conversations with me, always did her very best to offer exculpatory explanations for PVA: getting letters in English, they needed to have them sent for translation, and that took time; different departments had to deal with different aspects of my application; and so on. But between the lines of what she said, I sensed a great hesitancy--a fear almost--to tangle overtly with the PVA bureaucracy. On one occasion--when I had had no response by November to my letter of July--I asked where I might lodge a complaint. She told me that the Embassy's normal recourse was through the Foreign Ministry, but that making such a complaint was a very serious matter and their guidelines were, not to do so until a delay of 6 months had been encountered. That surely speaks volumes.

This saga may have ended well for me, but it hardly bespeaks well for Austria's citizens. That PVA continues to operate in this fashion is worth bringing to wide attention, I think. Perhaps this essay can stimulate some change in PVA's operations and so serve as my reciprocation to Austria and its citizens for the apologies that most of them have been striving to express for 50-year-old events for which, after all, very few living and even fewer currently tax-paying Austrians bear any responsibility.

SECOND-HAND HOLOCAUST SMOKE

Second-hand smoke harms yet-to-be-born children, so we have been assured; just as much as if the mothers themselves had been smoking!

Hard to believe.



I also did not believe, for quite a long time, that the Anschluss--the Nazi takeover of Austria in 1938--had harmed my 4-year-old sister or 7-year-old me. My parents, the direct experiencers, had of course been harmed; but surely not we second-hand experiencers.

Our parents' lives, no doubt about it, had been completely disrupted. They lost extended family, friends, citizenship, livelihood, property, and above all any sense of security: suddenly they could have no inkling as to what the future might hold.

What, by contrast, had my sister and I lost? We still had the parents who were caring for us. In Australia, where we found refuge, my sister and I both had fine education in excellent public schools, followed by the conservatory of music for her and the university for me. We never wanted for anything important. But our parents' burdens were blatant: a life of unrelieved work, most of it drudgery--as farm-hand, enlisted man in the Australian Army, then entry-level civil-service clerk for my father; for my mother, piece-work with hands and sewing machine at home, decade upon decade. They took their first vacation in Australia long after their children had left home. They bought their first car--of course a used one--in the 1960s.

So, it long seemed obvious to me, the Nazis had played havoc with our parents' lives but not with ours. How could I dare to feel victimized, by comparison with them? Not to speak of the others, those who had not escaped Europe, like my close friend who had actually spent the war years in a concentration camp? Whose later successes in life didn't supersede the pride he took in his magnificent invention during those camp years, of a little scoop that had made it possible to salvage the very last bit of liquid food, whose favored fantasy was a time-machine by which to take some food back to his father and himself and the others in that camp.

The trauma of the Anschluss remained with my parents, it was obvious, throughout their whole lives. In any conversation they would, within at most half an hour, come back to "Hitler" and "Nazis". They never could understand how it happened, that it *could* have happened.

So quite evidently my parents--but not I--were victims of the Nazis. My mother couldn't stay away from the topic whereas I wanted to hear nothing about it. Clearly *she* had never come to acceptable terms with what had happened whereas I had, as demonstrated by my having put it out of mind. That past seemed to hold no meaning at all for me personally. I had almost no direct recollection of the events my parents endlessly rehearsed--nor, for that matter, of earlier times.

Far from bothering me, I welcomed that. I wanted no part of it, I wanted to be just like my Australian peers. Just a very few direct memories had remained with me:

- The wonderful taste of salted butter on thin white bread, when in 1939 we paused in England on the way to Australia. (In Vienna, my mother explained, the butter had always been unsalted.)
- Also in England, shaking hands with the white-bearded, kind old man in whose apartment I had been given little building blocks to play with: Sigmund Freud, while my parents visited with Anna Freud (my paternal grandmother had once been governess to the Freud children).
- Frustration, severe disappointment over having to leave Vienna before reading the complete set of adventure books by Karl May that I loved and which, I'd only just learned, a friend of the family possessed.

- Former schoolmates in uniforms with swastikas and carrying real weapon-knives, and I feeling very left out as they played their games in the street outside our house.
- Two or three Brownshirts, pistol holsters unbuttoned, taking my mother away while my sister and I were in the bath.
- My father at the door, returned without forewarning after a week in prison, revealing through his demeanor and his eyes an experience of Hell.

Yet even those last scenes carried little if any emotional weight. I hadn't suffered. Obviously it was only my parents who had.



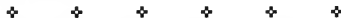
In March 1989, I had been very interested indeed by an announcement that I chanced to see on television: the discovery of cold fusion by Martin Fleischmann and Stanley Pons. For some 20 years I had worked as an electrochemist, I had known Pons when he was a graduate student at Michigan, and in 1972 I had spent a sabbatical year at Southampton where Fleischmann was a professor. Once during that sabbatical, over tea, having noted Fleischmann's accent, I had asked him where he was from "originally". "Czechoslovakia", he had replied quite brusquely, clearly marking the subject as unsuitable for further discussion.

His close colleague had, I thought, shown a twinkle of amusement in the eye when I asked Fleischmann that question. Well, I noted mentally, Fleischmann like many others in Britain wants to be thoroughly British; he just doesn't care to be reminded that he is a foreigner.

Twenty-five years later, I read in a periodical devoted to cold fusion and the like, an interview with Martin Fleischmann. Asked about his early years, his family's flight from Czechoslovakia to England, Fleischmann said that he still found it difficult to talk about, that when he began on that subject he would easily burst into tears.

So in 1972 it hadn't been that he didn't want to appear a foreigner in Britain; he just couldn't talk about the Nazi experience, he hadn't come to terms with it in a way that allowed him to talk about it.

How intense the psychological trauma must have been for that ten-year-old, that six decades later the memories still bring tears.



Peter Fröhlich had been ten years old in Berlin when the Nazis took power in 1933. Six decades later, he was the distinguished historian Peter Gay, and he wrote a book about *My German Question: Growing up in Nazi Berlin*. Gay enjoys writing, he said, but this had been "the least exhilarating assignment I have ever given myself or received from others". "Telling the story of those six years proved to be far more disturbing than he had expected. And those who predicted that he would experience catharsis in the writing were wrong. 'My emotions remain mixed, and ease of mind plays at best a subordinate role'". "The advent of the Third Reich is a blank in my mind—a conspicuous instance of repression at work".

Julius Streicher had been the notorious editor of an anti-Semitic weekly. Gay finds it "soothing to recall that Streicher was convicted at the Nürnberg trials and hanged. He is a principal reason why my opposition to the death penalty has always been halfhearted". How powerful must have been the ten-year-old's feelings, when the mature, cultured, civilized man still feels that.

"At our worst," Gay writes, "many of us must have found the lure of what Anna Freud has called identification with the aggressor quite seductive... I find it repulsive to confess the very existence of such an obscene aberration". But for *children*, is it really an aberration? Is it not for children the most natural and obvious psychological defense mechanism? And we were, after all, *children* in those days. "As children, I suspect, we are all born collaborationists; we do everything in

our power to enchant and charm the enemy, to save our skins, to survive. I thrilled to the radiance of the young Germans' stern faces with an enjoyment I knew to be infamous. I wanted to kill them, yet I felt a child's admiration for anything sleek, streamlined, powerful. My crass little soul delighted in the pomp of uniforms, in all appurtenances of rank and might"--so writes Francine du Plessix Gray in "The debacle" (*American Scholar*, Summer 2002).

Kristallnacht, the overt attacks on Jews in November 1938, Gay continues, "deepened my rancor against Germany and Germans... into an indiscriminate hatred that survived long stretches of time quite unabated... I did not return to Germany until 1961... [and] the moment our rented Dauphine crossed the Rhine Bridge... and touched German soil, I regretted that I had come".

A "young woman clerk... looked at me coldly, her eyes registering pure hatred... A glance at her left no doubt in my mind: murderous anti-Semitism was alive and flourishing in my native land.

What had happened? Nothing. The clerk dealt with me as she dealt with everyone: correctly and impersonally. If there was any expression in her eyes, I now believe that it was boredom. I did not know the word *projection* then, nor would it have helped me to thaw out antagonisms so long frozen in my mind. The fact was that this clerk did not hate me; she barely registered my existence. I hated her".



Home is Somewhere Else is the "Autobiography in Two Voices" of Desider Furst and his daughter Lilian, who had been a seven-year-old in Vienna at the time of Anschluss. Lilian Furst is now Marcel Bataillon Professor of Comparative Literature at the University of North Carolina. In the Preface of that autobiography, she expresses her "deepest gratitude to Stephen M. Ford, M.D.... [who] has gently and patiently nurtured and reinforced me so that I was able to face this scar tissue on my soul".



It wasn't only *I*, then, who had been hurt so powerfully as a child, with such lasting effect, and hadn't known or acknowledged it until much later. Reading Peter Gay, I recognized that I too had often felt as he did: "I was, as it were, steadily watching myself, as though a double were sitting on my shoulder and commenting on, or criticizing, what I was saying or thinking or feeling. All spontaneity seemed to have drained from me."

My long-held presumption, that my sister and I hadn't been directly hurt by the Anschluss, had actually been not a belief that we hadn't been hurt so much as a belief that we *shouldn't* have experienced hurt; because nothing tangible had damaged us, we *should* not have felt harmed. What could we claim to have missed in life through it? What *right* did we have to feel harmed?



In my 30s, on the point of moving from Australia to the United States, I began to experience severe anxiety attacks. Over the ensuing years, psychotherapy helped me to recognize the "problem of identity", as one psychiatrist phrased it, with its roots in the feelings aroused when I was kicked out of school, became *persona non grata* with previous friends, and learned that I was not a Lutheran whose ancestry included Jews, but myself a Jew; not an Austrian but a despised inferior properly outcast from humanity.

No wonder, I came to realize, that I'm compulsive. No wonder, I came to see, that I feel disproportionately anxious before a trip, *any trip*: my very first journey had been preceded by literally deadly anxiety. No wonder that I feel like an underdog even in situations where I am not: the Nazis had indoctrinated me to know that I was a lower species. The role of young refugee in Australia could only have reinforced that; the Australian society I grew up in was anything but cosmopolitan.

No wonder, I came to recognize, that I react to bureaucratic inertia and red tape as though my very life depended on a prompt and favorable outcome: when I was seven, my life *had* depended on the whims of bureaucrats. How often had I heard about my father's frantic to-and-fro-ing from one bureaucrat to another, to obtain the whole set of papers on which our lives quite literally depended. To leave Austria, we needed not only passports, and visas from a country willing to accept us, but also police clearance, tax clearance, and several other documents; *each of which expired after a month*, so that for several months my father had continually to obtain new versions of them because the whole set was not complete. Occasionally he told of the long lines of anxious people waiting at all the offices, and the apparent glee with which some petty bureaucrats would find ways of refusing applications, or of closing the office at the appointed hour no matter that people were still waiting in line.

Is it any wonder that I tend to paranoia over any administrative slight or blunder? That I expect even the most legitimate or simple request to be refused? That I'm surprised when things go smoothly?



So I came to understand that the Anschluss had indeed left powerful psychological scars on me. Yet, perhaps paradoxically, that very recognition may also have reinforced feelings of inadequacy: I saw *that* and *how* I had been affected, but it didn't dispel the belief that I *shouldn't* have felt that way. A stronger or more rational person, I continued to presume subconsciously, would not have felt that way; so it was *my own fault* that I did. I did not have an inferiority complex but rather (in my friend's wonderful phrase) an inferiority *simplex*: I felt inferior *because I really was*.

Psychotherapy had uncovered causes and consequences, but it had not excused me from blame for being so weak that this second-hand experience had affected me so deeply. Just so, it seems to me, Peter Gay does not excuse from blame those who succumb to the common psychological defense mechanism of identification with the aggressor: he calls it an "obscene aberration"; we *shouldn't* have given in to it, in other words, not even as children.



I've thought it curious that, half a century after the events, major rows have erupted over gold, money, and art works belonging to Holocaust victims that had allegedly been misappropriated by Swiss banks and a variety of other institutions and people. I've thought it somehow anachronistic that German firms are being sued half-a-century later for wages that should have been paid to the slave laborers they used during W.W.II. Why not earlier? Why now?

Perhaps because it's the second-hand-smoke inhalers, not the direct Holocaust victims but their children, who are driving this renewed preoccupation with events long past. That may even have been encouraged by the reparations Austria and Germany have been making, also several decades after the events: the Austrian Nationalfonds has in the 1990s been making token lump-sum payments to Anschluss victims as young as my sister and me; and in 1990 the Austrian social security system extended retroactive enrollment to Anschluss victims born as late as December 1932.

Perhaps we second-hand victims, like the successors of the guilty governments, are still looking for ways to come to terms with events that human beings cannot come to terms with, the more so because we recall them only dimly, because we wanted not to know about them even as they were occurring. Some of us keep psychotherapists in business, others write our memoirs, others again seek some material way of compensating for some of the evil that was done. Perhaps we're all still struggling to find something that we can *do*, to ease the guilt we feel at having been unable to do anything at the time.



So what precisely did the second-hand Holocaust do to us children? What, in comparison to our parents, did we lose?

Reading what fellow second-hand Holocaust smokers have said about it, I note the same phrases recurring and resonating with my own feelings: uncertain identity; being an outsider; exclusion by peers; loss of childhood.

We lost what can give children a feeling of security, the knowledge that their parents can guard them from harm. We saw our parents powerless, and our feelings toward especially the father, who is expected to be the chief protector, will have become more complicated, conflicted. Some of us were not able to be as proud of our fathers as children like to be.

We lost our sense of identity. Suddenly we were not who we had believed we were: no longer an Austrian or a German, no longer a peer of most of our friends. For many of us, non-practicing or assimilated Jews whose parents were agnostics or atheists and often formally Lutheran or Catholic, suddenly we were Jews—not only an unfamiliar category but moreover a strenuously despised and precarious one. How many children in that situation would *not* wish to escape into “identification with the aggressor”? When even adults experienced a bewildering loss of identity, like the 29-year-old Max Kühnel who asked himself fifty years later, as the American journalist Max Knight, “What am I? Austrian? American? Jew?” (writing in the *Aufbau*, a newspaper founded in New York in 1934 by and for German-speaking refugees from the Holocaust).

We lost the feeling of having a home. Displaced geographically, physically separated from extended family, the places and people of our previous childhood became weaker and even unwelcome recollections. Memories are normally maintained as we continually encounter the same people and places, and conversely become weaker as those realities inhabit only the past. The stories my parents told of their friends, of the places they would visit, were far less meaningful to me than if I had also known those people and those places myself. My parents seemed rather like strangers from a strange land that was not at all like my surroundings in Australia.

We lost our childhood. The ambience of my early years feels like an absence rather than a presence for me, and I notice that occasionally. An acquaintance joked recently that Santa Claus is going to bring me not presents but, instead, some coal. I hadn't heard that since early childhood, it prompted a vague memory that St. Nicholas at Christmas time in Austria would so treat children who had not behaved properly. Who can I now ask to refresh and make vivid for me that vague memory? I know no one from that time and place; my parents are gone, and gone with them is much of my early life.



Grieving the dead, my most honored mentor once said, is plain self-pity. Grieving in general, I suppose, partakes of it. But I really don't feel self-pity nowadays even as I can't shake the ever-present sadness and the occasional tears that the second-hand Holocaust smoke continues to bring me. Rather I marvel at what I have come to understand, and the heightened love and respect for my parents that came with understanding.

It is not only losses that we experienced, after all. We also learned about life in ways that are unlikely under sheltered circumstances. We learned that personal life is inseparable from political realities. Max Frankel (in *The Times of My Life and My Life with The Times*) writes, “Luckier still, for Pop as for the world, was Hitler's decision in June to invade the Soviet Union”. Perhaps to an American that fusion of personal and geopolitical might seem like a grandiose reach, but Europeans are used to experiencing immediate, direct personal effects from the events that make larger history. Americans can feel that not much hinges on the results of an election, that their life will continue much as before no matter who wins; but Europeans have not enjoyed such luxurious, continuous security. One who has been in the midst of war, disruption of families, concentration camps, genocide, can hardly thereafter be blasé about politics. One who has seen how rapid can be the slide,

once even a tentative foot touches the slippery slope, is thereby less likely to shrug because a bribe is only a small one, a politician's lies only the usual ones, a bureaucratic malfeasance without immediate major effect. Francine du Plessix Gray, 9 years old when the Nazis took over France, has been "unable, from that time on, to have any sense of identity not linked to some precise historical context; [the events] stamped me with a dual sense of uprootedness and engagement". Some second-handers may have turned naturally, then, to careers in social science (as described in *Light from the Ashes: Social Science Careers of Young Holocaust Refugees and Survivors*, edited by Peter Suedfeld).

I wish that lessons from our understanding could be more widely learned, in particular that gains come hand-in-hand with losses. What nonsense educationists have put about, that children must be given self-esteem before they can learn properly. There are more people like me, I venture to say, who were able to acquire a little self-esteem after and through proving themselves capable, than there are those to whom unearned "self-esteem" gave any power to accomplish something. Asked whether any particular things contributed to my successful career, I like to say, "Lack of self-esteem". I knew that I had to exert myself without pause since, the Nazis had taught me, I was inferior. Like the African Jew in Stephen Lister's *By the Waters of Babylon*, I knew that in order to be allowed to survive, I had to make myself useful. So I made a career to prove the Nazis wrong.

Often I've cited Somerset Maugham's short story, *The Verger*, for the delightful lesson that what seem like setbacks can, quite to the contrary, spur achievement. Had the Anschluss not occurred, nor the Nazis or W.W.II, I might well have lived a parochial life as perhaps a high-school teacher in Vienna. Had I not been saddled, as my Head of Department in Australia, with the sorriest case of a sadistic personality that I've ever encountered, I might well have finished my career again rather parochially in the same Department where I had begun it. If later my colleagues at an American university had had the good sense to admit that I was the best choice for Department Head, I might never have become a Dean of Arts and Sciences elsewhere. Had there not been a drastic recession in jobs for scientists in the early 1970s, I might never have turned from chemistry to the history and sociology of science and pseudo-science that I've found so fascinating over the last couple of decades. Apparent barriers proved to have been opportunities. But nothing I ever did came from any strong sense of self-esteem.



The children of smokers, let us not forget, are affected by second-hand smoke as much as are the children of non-smokers. Children of Nazis were traumatized no less than the children of Nazis' victims. Some years ago there was a harrowing, haunting TV program featuring the now-middle-aged children of Nazi leaders. Those children had never found a satisfactory way to come to terms with the discovery that their devoted, loving, civilized fathers are viewed by much of the world as inhuman monsters, who actually did do things that those children could not possibly imagine their fathers doing. How some of those children have tried to cope is described by Dan Bar-on in *Legacy of Silence: Encounters with Children of the Third Reich*.

Other young Germans, even those born after the war ended, have experienced similar things as we; like the writer Ursula Hegi who once referred to "My own acute discomfort at being German". She was ashamed of who she was, just as I had been. We both had been ashamed of what others insisted that we were. When children are ashamed of who they are, it doesn't much matter what the specific reason for the shame is.

There are many other sources of smoke beyond the Holocaust. Among the children of Indians ejected from newly independent African countries, of Chinese ejected from Indonesia and Malaysia, of the boat people of South-East Asia, of people in so many parts of the world, there are others just like us. Milosevic's Serbs in 1999 did to Kosovar children precisely what Hitler's Nazis had done to children like me.

And then there are of course the children who suffer at individual rather than collective hands: the abused children, the children of incompetent or irresponsible parents.

Jacob Bronowski, in *The Ascent of Man*, sees our long years of childhood as what makes us characteristically human. That's when we become acculturated, civilized, *human*. Jacques Barzun reminds us that the reason teaching has to go on is that children are not born human; they are made so. As Michael Oakeshott phrased it, each of us is what he learns to become.

What a better world it would become, if only all children could be lovingly cared for. For the atheist as for the believer, it makes sense to realize that what we do to children, we do to God.

Henry Bauer
2000/2002



End of Henry H. Bauer Collection.
